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READING MATERIAL IN KANNADA, SECTION I.

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THIS PUBLICATION IS THE FIRST OF A THREE-VOLUME SERIES (ED 010 343 TO ED 010 345) COVERING A VARIETY OF READING MATERIALS IN KANNADA, A PRINCIPAL LANGUAGE OF THE MYSORE STATE IN INDIA. INCLUDED IN VOLUME 1 ARE (1) AN INTRODUCTION TO THE CULTURE AND LITERARY TRADITION OF MYSORE (IN ENGLISH) AND (2) BIBLIOGRAPHICAL SKETCHES OF THE POLITICAL LEADERS, RELIGIOUS REFORMERS, SCHOLARS, AND ARTISTS OF THE REGION. THE MATERIALS ARE PRESENTED IN THE KANNADA LANGUAGE. (JH)

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Reading Material in Kannada,

Section I

By

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- (a) political leaders
- (b) religious reformers
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INTRODUCTION TO THE CULTURE AND LITERARY

TRADITION OF MYSORE STATE

1. Introduction to the Mysore cultural traditions.

Any introduction to the culture of the linguistic state of Mysore, at present India's sixth largest state with an area of 74,000 square miles, is bound to note at the outset the extreme heterogeneity in the cultures of its 26,000 odd villages and half a dozen major cities. The state as it stands today is a composite structure which resulted from the merger, on November 6, 1956, of parts of five states, namely, the old princely state of Mysore, Coorg, and Kannada-speaking districts of Bombay, Madras, and Hyderabad (Andhra) . As if this potpourri of political segments were not enough, the new linguistic state encompassed after 1956 five types of geographical and climatic zones, namely, about 200 miles of seacoast, forested hills in the west just behind the coast, the upland high plateau of Coorg's coffee and rice plantations, the sandy middle plateau of the millet regions of the old princely state of Mysore, and the Deccan lava soil region, which supports cotton as well as millet crops, of the old Bombay state. Literacy figures for the state show regional diversity, as well as vast differences as between the literacy of different caste groups, i.e., those hereditary named occupational groups which set the limits in India for the choice of marriage partners. The coastal region is educationally most

advanced, especially the district of South Kanara which was part of the former Madras state, followed by Coorg and the old princely Mysore state. Among castes, the Brahmins, from whose ranks south India's government administrators were recruited almost exclusively before the second quarter of this century, are educationally advanced. Nowadays, democratic political leaders, who are almost exclusively drawn from non-Brahmin castes, are attempting to narrow this gap by restricting Brahmin enrollment in colleges and entry of Brahmins to jobs in the state bureaucratic system.

Some of the cultural diversity of the new Mysore state's populations is directly the result of social change, especially of the rapid growth of cities. Bangalore, Mysore's capital and seat of most of the state's industries, is now a city of over a million and a quarter people and ranks as India's fifth largest city. Most of Bangalore's workers, however, are Tamil-speaking immigrants, and this fact serves only to highlight the increasing cultural, linguistic and ethnic diversity which industrialization and urbanization pose as a problem of unity to the new state. Since India is a nation committed to a policy of rapid industrialization, the problems of cultural adjustment of populations never before brought in close contact with each other is likely to increase at an even faster rate in the future.

Most of Mysore's population, however, continues to live in villages (78% of the state's total population of 24 millions in 1961 were villagers), to follow closely the strictures of their traditional caste practices, and to depend on agriculture and associated services for their livelihood (over

50% of the state's income is still classed as agricultural). As an idiom for personal interaction and social etiquette, caste, which rules the village society, is well understood by urban and educated persons as well, and, indeed, the rules of caste, beyond shared allegiance to a Kannada literary tradition and language, are above all the major parts of the framework of shared understandings which can unify Mysoreans. It is not surprising, then, that it is caste which has determined recruitment to all political offices in the Mysore state since 1956, and that ^{it} is caste ties which provide an avenue for dealing with officialdom in the state. Caste is the idiom of shared understandings which everyone shares as a guideline for his personal behavior, and it is learned in early childhood, as, e.g., when ^{mothers} in villages segregate their children into separate eating groups according to their caste affiliation when any occasion for public dining occurs. The evidence to the observer of social behavior in any of its aspects in India is that the influence of caste on the everyday life of people is overwhelming. Once the idiom in which caste rules are expressed is learned, it is seen to determine attitudes toward other people, toward diet, on the worth of occupations, on choice of a residence and of most trusted associates as well as of a marriage partner.

Everyone has caste rank in a local caste hierarchy, a rank which is in villages particularly well known because of publicly recognized standards about purity and pollution that are realized on a sliding scale. This sliding scale is expressed whenever members of one particular caste accept or reject food (or water) from members of another caste. The ranking rule, which accords surprisingly with general notions

of sanitation, is that a person will accept food from a person of equal or higher caste purity than himself, but will not accept food from members of lower, less pure groups. This food-giving-receiving hierarchy tends to fix an individual's as well as a caste group's status in the village, but beliefs about purity of diet, purity of occupation, and purity of women (departures from virgin marriages are polluting to groups who permit them) may also affect the picture, particularly when a group wishes to improve its local caste status. Since an individual belongs by birth to the caste group of both parents (only in very exceptional cases would the parents' caste differ as castes follow the rule of endogamy which allows marriage partners to come from the same caste only), a person's caste status is fixed for his lifetime and for the lifetime of his children as well. This fixity or hereditary aspect of caste status accords well with Indian beliefs in karma, or fate in Hindu, Buddhist and Jain theologies, which says that a person's qualities are fixed at birth according to the previous acts of his soul, which were responsible for his present birth in a particular family and caste group.

One kind of dependence of caste ranking on life in the village has already been shown, namely that ranking is expressed by certain publicly recognized standards which serve as a model for the behavior of all members of the village. Other dependencies between the caste divided society and life in villages exist which aid in the understanding of caste, particularly in its occupational or economic aspects. Accordingly, some universals of village

living as found throughout the world will be briefly explored here as an aid to the understanding of the operation of caste in the Mysore village situation.

The first correlate of life in villages is an assured food supply. Villages appear along with the development of agriculture some 10,000 years ago in the Iraq-Near Eastern hilly area. Without efficient agriculture or an abundance of wild foods near one geographical site, a concentration of population for any period of time long enough for settled life in villages would be impossible.

A second correlate of life in the village situation is social stratification and some degree of concentration of wealth and control of resources in the upper , leadership, levels of the social hierarchy in the village. Some degree of leadership is necessary for organized group living, and the surplus of resources which allows village life, permits as well a degree of inheritance of leadership and wealth symbols of leadership in family lines.

A third correlate of village life may be termed group-mindedness and implies the subordination of the individual to the will of the group. India's late Prime Minister Nehru summarized the ethos of the village as follows:

An individual was only considered as a member of a group; he could do anything he liked so long as he did not interfere with the functioning of the group. He had no right to upset that functioning, but if he was strong enough and could gather enough supporters, it was open to him to form another group.¹

¹J. Nehru, *The Discovery of India*, p.249. New York: John Day Co., 1946.

A fourth correlate of village life as contrasted to such essentially pre-agricultural people as say the Navaho of the American Southwest, is a tendency for the division of labor between the sexes to be enhanced by greater restriction of women to the confines of the now stationary household. Particularly among the upper social levels of the village where the economic necessity for women to work outside of the household's four walls is totally absent, these women in villages become ever more isolated from the life of the larger village group and their interests narrowed to their own family. The effect is to translate a sex division of culture into a class division of culture; firstly, by a difference in the behavior of upper-class women whose circle of acquaintances is narrower, and, secondly, to produce a class-related difference in the socialization of children, particularly sons, upon whom the mother's narrowed interests now focus. Thus the inevitably more mother-dominated and individualistic upper class boy, who will later occupy a position in the village group as a traditional leader, deviates from the group-mindedness that is more characteristic of children open to the influence of many, rather than few, adults.²

A fifth correlate of village living is the importance given to organized religious activities. Religion in this capacity reinforces the social rank, or leadership, order of the village by providing opportunities for traditional leaders to "call the signals", i.e., to organize group rituals.

² Nehru favored the abolition of purdah, seclusion of women in India, as he felt that the effects of it on child-rearing were harmful. Ibid., p.239.

Organized rituals also provide a safety valve against frustrations by their very inclusiveness. Thus members of the village group who perform their daily work in relative obscurity are often assigned roles in ceremonies which accord them at least temporary social recognition.

A sixth and last correlate of village living is its conservatism. Gossip and the face-to-face aspect of village living favor rather strict enforcement of social and moral codes as they were handed down from earlier generations. A favorite phrase in the Mysore village is "We do this because our grandfathers did it." There is also the factor of vested interests, which cannot be discounted in villages where the natural desire is to preserve everything, including wealth and social and political privilege, as it was handed down from "our grandfathers." This "pack-rat" side of the villager's personality is particularly evident in the caste system of India where the desire is raised to consciousness and to moral strength of preserving distinctive practices of one's own, and one's grandfather's (!), caste.

2. The agricultural base of village life in Mysore.

Ragi millet, *Eleusine corocana*, is the principal food crop in the plateau area south of the Tungabhadra River that formed the political boundary of the old Mysore state. Mysore and Bangalore districts lead in the production of this staple of the villager's diet. During the hot season that precedes the main onset of the monsoon rains, the ragi fields are prepared with an iron-faced wooden plough, usually of local manufacture. After six or seven ploughings a log or rake harrow may be used to further pulverize the earth before

the sowing operation is begun. Sowing is usually by broadcast in fields which will be sown only with ragi millet, but as intercropping with pulses may be practiced, a local seed drill may be used. Weeding is usually women's work and is accomplished with the help of the small sickle which village women usually carry slung in a fold of their saris. Ragi matures in from three to five months, the time required depending upon the type sown and moisture conditions which vary considerably from year to year. The sickle is used again for reaping the ragi, but this work is done by men, women and children, who work in parties, often on an exchange labor basis. That is, a group of friends and relatives will harvest one of their number's fields and then move as a group to another's. The grain may be stacked in the fields where cut and a threshing floor prepared there, or it may be carried after about three days of drying in the fields to a family threshing floor prepared nearer to the cluster of village houses. After the grain is taken from the fields, cattle of the village are allowed to graze the remaining stubble there. Threshing will be done any time during the next three months, either by the treading method in which cattle are driven in a circular path on the threshing floor or with the help of an ox-drawn granite roller. The threshed grain will be worshipped by the head of the family before it is removed to underground pits in or near the house or to other storage facilities.

Approx. one thousand (approximately equal to 1/2 acre) of

ragi land, five cows, four bullocks, one buffalo and two goats.

Mysore Census 1941, Statistical Survey of Selected Villages,
Bangalore District. Bangalore: Govt. Press, 1943.

3. Caste divisions in a Bangalore village.

The village of Obalapura in Bangalore District was selected from the 1941 economic survey of selected villages in Mysore state as being representative of villages in the ragi-growing area of the old Mysore state.³ With its population of 715 persons in 1941, Obalapura was nearest to the average size for villages in Bangalore District. The 142 families in this village were divided into thirteen caste groups, the most numerous among them being the Okkaliga peasant cultivator caste, which is also the most numerous caste group in the old Mysore state. 60% of the working population of Obalapura was classified as agriculturalist, 25% was agriculturalist plus subsidiary income from day labor, village services, carpentry, trade, smithy, oil extraction and hire of carts and animals. The remaining one-sixth of the earners were engaged full time in trade, masonry, weaving, and beedi-cigarette manufacture. The average income per adult male was Rupees thirty-eight in 1941, but the income of the largest number of males in the village fell in the range of Rupees 53 to Rupees 56. The distribution of both property and income in the village shows a clear separation between the landowning families and the landless. The chief landowning caste in the districts of the old Mysore state is the Okkaliga, and in Obalapura Okkaliga families formed 47% of the population but owned 77% of the resources. Half of Obalapura's families hold less than Rupees one thousand (approximately equal to six acres of ragi land, five cows, four bulls, one buffalo and two goats).

³Mysore Census 1941, Economic Survey of Selected Villages. Bangalore District. Bangalore: Govt. Press, 1943.

Nearly a third of the families held but Rs.300 in excess of this figure, while 10% of the families held up to twice this figure in property and resources. A quarter of the families, on the other hand, held property valued at less than Rs.100 (less than the cost of five cows).

The major landowning caste in Obalapura and in the ragi-growing area generally are the Okkaliga peasant-cultivators. According to the 1931 census, the Okkaliga caste formed nearly a quarter (23%) of the total population of the old Mysore state. In 1931 half of all Okkaligas lived in Mysore District, one-sixth in Bangalore District, and another sizable group were found in Tumkur District. In Obalapura the Okkaligas lead all other castes in average income, as one might expect since there were no landless Okkaliga families among the 58 families of that caste in the village. Obalapura was by no means unusual in this respect, as Okkaligas constituted 55% of all landowners in the thirty-three villages sampled by the Census Survey of Bangalore villages, and but 6 % of Okkaliga families in this sample were landless. Members of all castes use the honorific gavDa, chief or headman, in addressing males of this caste group. There are a number of endogamous subgroups within the Okkaliga caste, the largest of which is termed gangadikaara, brass plate, which refers to the metal eating platter which the bridal pair worship during marriages of this section. In spite of their relatively high caste status, Okkaliga eat mutton and fowl and pork raised in the forests (wild pigs are not the village scavengers which village hogs are and which only the very lowest castes will eat the flesh of).

Many Okkaliga clans have tended to religious affiliation with the Lingayat sect, whose priests they then employ for family celebrations of calendar festivals and whose deities they then adopt as family-gods. The caste custom of retaining Brahmin priests at weddings and to purify the house after the death of a member of it is, however, followed as a rule even by Okkaligas with these Lingayat leanings. The gangadikaara, unlike most other cultivating castes, do not pay bride-price, but the groom's family presents gifts of ornaments and clothing, conveyed to her in a box, during the marriage ceremonies. These gifts will include, typically, a silver belt, silver armlets and anklets, a silver toe ring, earrings of gold or silver, a silk sari, and the gold coin, or tali, which Okkaliga women wear with a black bead necklace as a sign of their married status. Offices of traditional village leadership are often filled from the ranks of the Okkaliga caste. Positions open to Okkaligas include village ceremonial priest, elder in the village council, or panchayat, village ceremonial headman, or gavDa, and police-tax-collector headman, or patel. Okkaligas have their own regional caste headmen and councils and belong as well to the "right hand" group of castes, who are usually subordinate to the caste headman of the Lingayat trading caste, i.e., the banajiga sheTTi. Banajigas are vegetarian in diet and follow the Lingayat sectarian version of Shaivism more strictly than Okkaligas, but some Banajigas will accept food from Okkaligas. Eleven families of Banajiga affiliation were found in Obalapura village. Neither Banajigas nor Okkaligas prohibit widow remarriage, though both castes are of sufficiently high status

as to permit members of most other caste groups in the village to accept food from their hands.

Nine families in the village were members of the numerous Beda or hunter caste. In 1931 this caste was fourth in rank order of size in the old Mysore state, numbering about 4.5% of the state's population. The Bedas are interesting as an example of the assimilation of tribal people into the mainstream of caste and Hindu culture. Bedas were originally forest tribesmen who settled in Kannada villages after serving in the armies of the Vijayanagar kings of the 15th and 16th centuries. These village Bedas were concentrated in the four eastern districts of the old Mysore state in the following ratios: Kolar 7, Chitaldrug 10, Tumkur 6, and Bangalore 2. Other Bedas, however, continue to dwell in the western forests and to wander throughout the Kannada-speaking area, where, as gipsies, they tend to derive a proportion of their income from illegal enterprises. Village Bedas, on the other hand, practice agriculture as their chief occupation, and they may be owner-cultivators, tenants, or landless day-laborers. Three of the Beda families in Obalapura were owner-cultivators and five families were landless agriculturalists. One family derived its income from the profession of village watchman, and this is a frequent Beda occupation, according to the universal stricture of "setting a thief to catch a thief." The average annual income per adult Beda male in Obalapura was reported as Rs. 36 in 1941, which is not significantly lower than the average for all village males of Rs. 38. However, the social status of the Beda caste is relatively low, as evidenced by the fact that considerable freedom is

allowed Beda girls in sexual matters and by the acceptance of Bedas into their group of members of other caste groups who have been outcasted for violation of purity-pollution rules. Bedas do not follow the dietary restrictions of the higher 'clean' castes, and their touch is usually regarded as polluting by the latter, who refuse Bedas entry to their houses and to village temples. Bedas have their own caste headmen and are affiliated as well to the "left hand" group of castes, who are headed by a regional leader drawn from the caste of goldsmiths, or agasale. Bedas play a role in village festivals as sacrificers of large animals, and they gain a measure of prestige from their employment at Brahmin marriages for performance of the ontigadu good luck ceremony. Brahmins are employed to purify a Beda house after a death, but refuse to officiate at Beda marriages.

Three families in Obalapura were members of the Panchala or Visvakarma artisan group of castes, who practice the occupations of goldsmithy, or agasale (akkasale), carpentry, or baDagi, brass-working, or kuncugaara, blacksmithy, or kammaara, and masonry, or silpi. In Obalapura masonry, carpentry and smithy were the chief Panchala handicrafts. Members of the Panchala group intermarry and interdine among themselves, though vegetarian families tend to segregate themselves as endogamous subgroups within the whole. Panchalas appear everywhere in India to be ambitious in the caste ranking hierarchy and assume the sacred thread which ordinarily only Brahmins and a few other high castes wear. Their status claims, however, are not accorded by members of other castes of high status, as, e.g., Okkaligas or Banajigas who refuse to take food from Panchalas. Brahmins generally

refuse to serve Panchalas, who, however, have priests drawn from their own endogamous circle and who may minister as priests of village temples as well. As headmen of the "left hand" or artisan group of castes, Panchalas do achieve some status. Gollas, or cowherds, however, who are affiliated to this group of castes, as well as Komti Vaisyas, or traders, who are likewise affiliated to the "left hand" group, refuse food from Panchalas. Panchalas are one of the few castes of Obalapura who prohibit widow remarriage, and in this feature they have adopted the Brahmin rule.

Three families in the village were accorded status as members of Brahmin castes. The Brahmin is traditionally the family priest and astrologer for members of the higher groups of castes, and this office is passed down from father to son as a hereditary right to serve certain families. Brahmins often occupy another hereditary post in villages, that of the governmental tax accountant or shanabhog. In dietary and ritual matters Brahmins are usually adopted as the model for other Hindu castes who hope to improve their caste status by practicing strict vegetarianism and abstention from alcoholic beverages. Brahmins tend to be among the most conscious of the groups in pollution observances, but as these have been well described in a recent article by an anthropologist who spent two years studying them among Mysore Brahmins there is little point to tracing that elaborate labyrinth here.⁴ Brahmin castes follow strictly the rule of

⁴E. Harper, Ritual pollution as an integrator of caste and religion, pp. 151-197, Journal of Asian Studies XXIII June 1964.

refusing food and water from all but members in good standing of their own, usually sectarian, subgroup within their caste. Divorce and widow remarriage is absolutely prohibited by caste custom, and even the poorest Brahmin father must pay a large dowry at the time of his daughter's marriage. Brahmins tend to be among the most mobile of castes, since the nature of their traditional occupation of religious and governmental service encourages, rather than restricts, emigration. Since the beginning of this century Brahmins have ever more tended to concentrate in cities where educational and employment opportunities have expanded due to modernization. By 1921 the Brahmin population of Bangalore City had exceeded their numbers in the smaller towns and villages in the rest of Bangalore District. In the old Mysore State, Brahmins whose home language is Kannada tend to be affiliated to the Smartha sect, whose spiritual leader is the successor to the 8th Century philosopher-saint Shankara and who lives in the Sringeri monastery (maTha) which is situated on the left bank of the Tunga River in the Koppa division of Kadur District. Brahmin ceremonies are distinctive for their preservation of Vedic customs, which probably date from no later than the Middle Kingdom of Ancient Egypt's chronology. One such distinctive Vedic custom is the performance of homa fire sacrifice at Brahmin marriages.

Twenty-eight families in Obalapura were members of the Holeya caste, who are second only to Okkaligas in numbers of the old Mysore state where they form about 15% of its population. Because of the extremely low social status of this caste, separate residence at some distance from the main village quarter is maintained for them, they are denied access

to village common water supply, temples and schools, and euphemisms such as Gandhi's Harijan or the census's term Adikarnataka or the name of the "right hand" group of castes to which they belong, balagay, are preferred by them rather than to be designated by their caste name. Because there are practically no restrictions on the diet of Holeyas, members of this group were commonly servants to Europeans, whereas contact with the food, i.e., beef, of European masters would have polluted and led to the outcasting of most Hindus, this restriction does not apply to Holeyas. Particularly in this century, like Brahmins, Adikarnataka castes have tended to leave villages for government and industrial employment elsewhere. In Obalapura twenty-one families of this caste were landless cultivators, i.e. tenants and agricultural laborers, one family cultivated its own five acre plot in return for services rendered the village as ^{hereditary} watchman and herald. The average annual income of the Obalapura adult male Holeyas was Rs.21, lower than that of any other caste in the village, and the expenditure of their families was 70% for food and 9.5% on clothing. Formerly Holeyas families were attached, serf-like, to landholding Okkaliga families in the house servant, halemaklu, relationship. This relationship required ceremonial services of the Holeyas, such as carrying the sandals of an Okkaliga bridegroom and carrying a fire-pot in the procession preceding an Okkaliga corpse. The economic services required included running errands for the Okkaliga family, assistance in agricultural operations, house and street cleaning and removal of dead animals. In return the Holeyas received loan of the master's agricultural equipment and oxen, food and presents at calendar festivals,

annual payments in kind at harvest time, and advances from his hereditary patron for marriage expenses. These relationships have been terminated in most villages, but some aspects of the old relationship is incorporated in the annual contract, or jiita, through which Holeyas and others may enter into the service of landholding families. The caste is by custom lax in sexual regulations, a fine to the caste is the severest penalty imposed on adultery, and divorce and widow remarriage are allowed.

Two families of Obalapura belong to the washerman, or Agasa, caste. This caste ranks thirteenth in size in the state's population, of which it forms nearly 2% of the total. However, the Agasa's occupation favors his dispersal in small numbers among many villages, such that politically he is always a minority in the villages he serves. Formerly the Agasa's relationship to his customers was hereditary and not unlike the halemakLu relationship described above. The Agasa was an attendant on the marriages of his patron families, and received cooked food in return for these services. However, Agasas tend more to an annual contractual basis for their services, or they may expect cash payments by job-lot. Agasas act as priests for village disease and protector goddesses, the logic in this linkage being the element of pollution and pollution-removal, which Agasa and goddess share, as well as the association of the Agasa with menstruation (symbolizing femaleness), since a major part of the Agasa's job is washing the clothes worn by women during their periods. Agasas eat meat, but differ from Holeyas in eschewing beef. They are not teetotalers, and only Holeyas and Madigas, the two lowest groups in the caste hierarchy will accept food or

water from their hands. Brahmins minister to their needs at marriages and to purify their houses after a death has occurred. Bride price is paid and the groom's marriage expenses exceed those of the bride's father. Divorce and widow remarriage is permitted by caste custom to this group. Agasas have their own hereditary caste headmen, but belong as well to the "right hand" group of castes. Agasas do not form an exclusive caste in the sense that they admit Okkaligas and others higher in the local caste ranking scale to their membership, if these persons have been outcasted by their own group.

The barbers, or Nayindas, form a smaller group with status almost equivalent to that of the Agasas in the caste hierarchies of Mysore villages. The hereditary occupation of barbering is similar to that of washerman in that most villages support but one or a few families of barbers, who tend then to be dispersed widely among many villages. Besides barbering, Nayindas have the hereditary right to provide reed music at marriages of their patron families and at village festivals. In return for his services as musician the barber receives cooked food from his patrons, and at marriages he is entitled to a fee of Rupees two in some villages. The Nayinda diet excludes only beef and only Holeyas and Madigas will accept food from their hands. Brahmins are retained at barber's weddings, but they refuse to enter the barber's house on these occasions. The custom of bride price makes marriage more expensive for the groom's family. Divorce and widow remarriage is generally allowed by this caste. Some barbers receive their customary fees in grain at the threshing fields of their patron's families, but even more than Agasas they prefer cash

payment. Nayindas, like the washermen, admit outcasted individuals of higher caste to their ranks. melagar or musician is a title preferred by barbers, since shaving is regarded as so unlucky, due to its association with the pollution of discharges from the face, that high caste women will not say the word Nayinda. Barbers belong to the "right hand" group of castes.

Four families in Obalapura belong to the Lingayat group of castes, who are considered to be the largest unified caste-group in the new Mysore state, numbering about five millions or 20% of the population of the Kannada state. Lingayats are actually a sectarian agglomeration of many caste occupational groups who share allegiance to Jangama priests, whom they substitute for Brahmins in all respects, and wear the linga symbol of Shiva as a unique feature of their religion. Many Lingayats, particularly their robed ascetic order called virakta, hold to the position that they are committed to the rejection of caste by the teachings of their saint Basava, who lived in the 12th Century and is practically credited with founding the sect, promulgating its distinctive vacana literature which survives today, and setting out the sect's unique world-view. Moreover, Basava, the word means 'bull' in Kannada, occupies something of the position of a totem figure for Lingayats in that he is often worshipped in Lingayat temples and homes in the figure of a reclining bull. Members of the sect are concentrated in the three northern districts of the new Mysore state of Dharwar, Bijapur and Belgaum, where they form about 35% of the population and represent nearly all caste-occupational groups.

In the districts of the old princely Mysore state, Lingayats ranked third after Okkaligas and Holeyas, respectively, in size, forming about 12% of the state's total population. Lingayats were most numerous in the Mysore, Chitaldrug, Shimoga, Tumkur and Hassan Districts of the old Mysore state. Among the Lingayats, politically significant subdivisions occur, such as the Jangamas, or priestly class from whom members of the virakta order are mainly recruited, Lingayat Banajigas, merchants and peasant farmers from whom Mysore's political leaders are mainly recruited, and Sadas, Lingayat peasant-cultivators of the old Mysore state who are proponents of a modernizing trend which would abolish all caste subdivisions within the sect. The problems of caste and sect organization of the Lingayats are complex, and as a recent article is devoted to this subject these details will not be further explored here. ⁵

Lingayat creed states that all wearers of the linga are equal and need not observe purity-pollution restrictions in any regard since the intimate contact with Shiva in the linga is purifying. This creed, however, is modified by the necessities of family and caste organization in the village, and Lingayats interdine only in the sanctioning presence of a Jangama. Nearly all Lingayats are strict vegetarians and teetotalers, and most enjoy high status in local caste hierarchies. Though local customs may differ somewhat, most Lingayats permit divorce and widow remarriage and find a charter for this in Basava's teachings.

⁵W. McCormack, Lingayats as a sect, pp. 59-71, Journal of the Royal Anthropological Institute 93, Pt. 1, 1963.

4. Introduction to Kannada literary traditions.

One of the many connections between Kannada literary traditions and the caste divisions of Mysore society has been seen in the discussion of Lingayats above, where a charter for an otherwise socially damaging, in a prestige sense, custom of permitting widow remarriage was found in the writings of the Lingayat author-saint Basava. Also in the case of Lingayats, the promotion of Kannada literature, and especially the vacana traditions of it, comes almost to be a distinctive caste-sect feature, in the same sense as, e.g., linga -wearing. In this way a second connection can be seen between the Lingayat caste division and Kannada literary traditions. If the analogy is made between the Brahmins as custodians and proponents by hereditary right of Sanskrit literary traditions and Lingayats as custodians of Kannada literary traditions, the social implications of Kannada literature for supporting the Lingayats' claims to social equality, or superiority, to the Brahmins becomes apparent.⁶

Beyond these rather direct connections between literature and Kannada society, it is apparent, too, that the description of the bare bones of the economic-occupational articulation of caste divisions in the village society needs be supplemented if there is to be an appreciation of the more humane aspects of Mysore society. However admirable the villagers' tolerance for cultural diversity in the close and confining quarters of the village situation, the picture would be incomplete without presentation of the villagers' ideologies.

⁶ W. McCormack, The forms of communication in Virasaiva religion, Journal of American Folklore 71, July-Sept. 1958, 325-35.

Symbiotic caste-like social structures can be appreciated from examples drawn from natural history, as one needs only recall the division of labor in symbiotic plant associations or the hereditary occupational specialization of ant and bee societies into workers, drones, queens, etc. The unique quality of human societies, however, is the associated speech, cultivated literary idioms as the model of proper speech, and, finally, the expression of most prized human values in this higher literary language style. Kannada literature is important for its role in transmitting values, which people consider to be the higher and morally binding standards for behavior, to succeeding generations, and these standards are often best exemplified in the behavior of literary heroes.

Literature and society are best studied in conjunction, moreover, since literature as the protagonist of morally higher standards than those found by a writer of a particular time and place often represents a conscious 'protest' to the prevailing moral and social climate. Thus the Lingayat tradition in Kannada literature is a continuing protest, begun in the 12th Century, against the demands of a rigid caste society with its contentless rituals and ant-like social hierarchies on the personal desire of individuals for uniqueness in the pathway of their own moral and religious development. Caste, say the Lingayat writers, only serves to stunt and block the individual's growth. We will turn now to an exploration of highlights in the Kannada literary traditions in order to continue the search for cultural values Kannada speakers have considered worthy of emulation.

5. History of Kannada literature.

Kannada people are duly proud of the length of the traditions embodied in their literature. Inscriptions are the earliest surviving evidence of a cultivated Kannada literary style, and they survive from as early as the 5th Century. The first literary work which has come down to us is the Kavirajmarga, a handbook in Kannada verse for poets, and it shows the Kannada literature to be well established by about 817 A.D.

The missionary scholar F. Kittel divided the Kannada language and literature into three chronological phases, ancient, mediaeval and modern. ⁷ This broad classification, for all its ignoring of regional differences in the Kannada of each of these three periods, is adopted by most scholars and so is worthy also for our attention.

The ancient style of Kannada is a language of poetry and religious discourse and survives in the epic and puranic literature of the 10th to 13th Centuries. The poetic form here is the champu, a verse form which allows interposed prose passages for content judged to be of lesser poetic interest. Religious content of this literature was contributed by the doctrines of the Jains, which revolve about the twin concepts of karma or fate and the transformation of souls, considered to be material atoms. Though the doctrines of the Jains went out of fashion, particularly after the Lingayat or Virasaiva sectarian development in the 12th Century, the poetic form of the Jains continued throughout Kannada literary history as its most elegant, and Sanskritized, style. Lingayats have adopted

⁷ F. Kittel, *Kannada-English Dictionary*. Mangalore, 1896

the ancient style, as, for example, Nijaguna Shivayogi of the 15th Century and Basappa Shastry of the 20th Century. It was during this early period of Jain dominance of Kannada literature that the Hindu epics, Mahabharata and Ramayana, were first translated into Kannada from Sanskrit. The Bharata of Pampa (A.D. 941) and the Ramayana of Nagachandra (A.D. 1105), both Jain writers, survive today, and they are of considerable interest to contemporary Kannada literary critics. Kannada critics have advanced the idea that the concept of tragic hero was present in these early poems. Jain puranas, on the other hand, develop the lives of their sectarian saints, and seem to be of less interest to Kannada literary criticism practiced today.

The Lingayat, or Virasaiva, religious revival of the worship of Shiva in the Deccan region marks the beginning of the mediaeval period of Kannada. The first compositions here were in a new vacana prose style and their content, in a linguistic sense, was far closer to spoken Kannada than had been the artificial, Sanskritized, and contrived language of the Jain poems. Moreover, the selection by the Lingayat writers of imagery derived from prosaic observation of village life leaves little doubt that literature played a large role in the proselytization activities of the founders of the new sect. The writers of the vacanas preached often the abolition of caste. In their devotion to exclusive worship of Shiva through bhakti or love they emphasized the search for the embodiment of Shiva in man and found it in their conception of the Jangama, or Shiva devotee. The vacana writers also advanced the idea that worship in temples through rituals conducted by a priest were improper, and the Lingayat

was to center his devotion on movable lingas, the linga he wore on his own body and the Jangama (also a movable linga, in their conception), and not on the linga Shiva symbol found in temples. The path to communion and unity with Shiva came to be seen as attained through worship of guru religious teacher, linga movable linga worn on the Lingayat's body, and Jangama visible incarnation of Shiva as a beggar of religious alms. The Jangamas became a hereditary class within the Lingayat sect after the 12th Century, and to their religious duty as later conceived were super-added priestly duties, in connection with the life cycle rites, calendrical rites, and later worship in Basava or goddess temples as practiced by the Lingayat laity.

Besides the vacana style, Lingayat writers later introduced other literary forms, metrical forms which were suited to the composition of the puranic stories about Lingayat author-saints, e.g., Basava's story. The characteristic metrical form of these compositions were the shatpadi, six-line stanza form, the tripadi, three-line stanza form, and the ragale, a heroic-lyrical style. On the language of these later styles, Kittel makes the following observations: "...the poetry of Saiva and Lingayta authors...is, as a rule, written in any one of the Shatpada metres, is somewhat negligent as to the use of suffixes and the rules of syntax and therefore occasionally ambiguous, uses a few new suffixes contains a number of Tadbhavas not sanctioned by previous authors, has entirely lost the letter l (using r or L in its stead, and frequently changes the letter p of the present or future verbal suffix and an initial p into h. Its period terminates at about the end of the 15th Century. It is,

however, to be observed that also after that time several works were written in the Mediaeval as well as in the Classical (ancient) dialect and style."⁸

The change from mediaeval to modern literary Kannada was less abrupt than had been the change from ancient to mediaeval styles. Kittel comments on this second more gradual style change as follows: "From about the 16th Century Mediaeval Kannada gradually got the character of the language of the present day or of Modern Kannada, which transition is seen especially in the poetry of the Vaishnavas that dates and prevails from that time. Several ancient verbs and nouns fell into disuse, the letter r began to be discarded, at least as far as regards its proper position in alliteration, words borrowed from Mahratta and Hindustani came into use, more frequent omission of suffixes took place, etc. "

The cross-currents of revivalism which was stimulated by contact with Western values expressed in English literature created among Lingayats a renewed interest in Kannada classics. The vacana literature was the first to receive attention, particularly through the efforts of P.G. Halakatti and S.S. Basawanal, who were active in reviving these interests in the North Karnatak districts from the 1920's onwards. A new body of interpretative literature accompanied the publication of vacana collections, and the new interest in the creativity of past Kannada generations led to the editing and re-publication of many Lingayat puranas. These new texts, too, were compared and interpreted, so that in a real sense, the revival of early Lingayat literature took on the aspect of a venture in experimenting with the canons of comparative literature.

⁸Kittel, op. cit., p. iv.

6. Traditional Virasaiva values and the theme of love.

Medieval and modern Kannada literature can perhaps best be compared in their handling of the theme of love, which is a common element in creative literature the world over. In the beginning periods of Kannada literary experimentation with this theme, love was cast very much in the mold of religious love, or bhakti as this love is realized in the life of the devotee of God. Lingayats conceived of bhakti as the main stage in the individual's growth toward moral and spiritual perfection. Basava expresses his love for Siva in the following vacana:

"I neither serve nor rule,

I neither beg nor give;

I'm your instrument,

I merely do thy bidding.

When the servant cannot work, the mistress must bestir herself;

You're mistress now in your own household, O Lord! " ⁹

A Lingayat writer, poet, and editor of the modern period, Professor R.C. Hiremath, continues the tradition of Shiva-bhakti in the following lyric:

"I tried to clear off my mind from sin,

Helpless I am; Thirsty I am, my Lord.

Lift me up and give me a cup of milk of Paradise.

My faults are endless; Your patience is limitless."

The analogy between divinity and motherhood which Hiremath developed in the above lyric is ever more strongly set out by the

⁹ S.S. Basawanal, Musings of Basava, Mangalore, 1940.

eulogies to the Divine Mother in the poems of the Kannada followers of Aurobindo. Professor V.K. Gokak, a Brahmin, is a member of this group and expressed his conception of divinity in the following invocation:

"Illuminate my being, O Goddess!

You have brooded in its chaos like a dove;

And appeared like a rainbow in its sky.

You have dropped like thunder on its iniquities

And fallen like lightning on its frailty."

Gokak and other modern Kannada writers follow Aurobindo, too, in casting their devotion to the Indian nation in the mold of mother love. Thus in the following Mother India addresses her patriots:

"For this the saints descended in the flesh

Believe this my children!

Exterminate misery from the land

And enthrone equality and equanimity of vision

Then will the sapling of freedom you have planted today

Yield freedom its meaning and blossom forth into light."

Except in the idiom of the political struggle for India's freedom, however, the theme of parental love has largely disappeared in modern Kannada literature.

Love between the sexes was subordinated in ancient and mediaeval Kannada literature to philosophical interests, the philosophy of union and disunion and the concept of purity-impurity as expressed in love. The epic poet Harihara of the 12th Century resorts to allegory in his Marriage of Parvati, and shows that love at first sight, physical love, must be destroyed before the purer love can blossom. Harihara pictures

Shiva's wife, Dakshayani, as destroying herself by fire when she hears the abuse which her father Dakshabrahma pours on her husband. She is then reborn as Parvati and enjoys a purer more spiritual union with Shiva in this second life. Though no longer a literary theme, this conception, and the Dakshaa story in particular, is known by every Lingayat housewife today and continues to exert a moral influence as an ideal for wifely behavior.

Modern Kannada writers, however, are more interested in realistic, particularly psychological, description of love between the sexes. Thus the interest of these writers is to depict and explore the beloved's personality in their poems, novels, short stories and plays. The poet D.R. Bendre shows this new psychological interest in the example below. A village lady is here talking about her secret romance, and the setting may be a village well where such a discussion would be suitable, or it may only be a soliloquy.

"I am poor and he too

But love is our treasure

We use it for this thing, that thing

The garments and presents he gave to me

Are known to him and me alone

His embrace for the arms

And a kiss for the cheek."

These lovers are bold, but another poet, again Hiremath, has shown a climax of romantic frenzy arising from a shy glance:

"The eye became the heart of love

The mind empty where the sight was no more."

In conclusion, a few guidelines for study of the love theme in Kannada literature may be listed:

1. The philosophical and universalistic interest in love has given over in modern Kannada literature to more individualistic expressions of interest in the psychology of romance and the personality of the beloved. This recent transformation is probably a result of contact with Western values , particularly as expressed in English literature.
2. The theme of parental love for children has been repressed, except in its nationalistic analogies, in the modern period. In the changing society of modern India, such a theme if expressed in connection with the writer's own parents would probably represent a psychological threat against the changes which have taken place, often over parental wishes and objections. Modern Kannada literature, then, may give some insights as to psychological mechanisms of revolt and repression concomitant upon the changing society.
3. The renewed devotion to God and nation as expressed in modern Kannada literature marks a cross-current of revivalism which has risen to meet the onrush of Western values.

ANNOTATED BIBLIOGRAPHY FOR FURTHER READING

1. GOPALPUR: A SOUTH INDIAN VILLAGE by A.R. Beals. New York: Holt, Rinehart and Winston, 1962, pp. 100.

A well-rounded study of a Kannada village, made more valuable by author's comparisons with other Kannada villages he earlier studied. Written for the general reader.

2. The social system of a Mysore village, by M.N. Srinivas. pp. 1-35 in VILLAGE INDIA: STUDIES IN THE LITTLE COMMUNITY, Chicago: University of Chicago Press, 1955. Issued also as: Memoir of the American Anthropological Association, No. 83.

A classic study of Rampura in the Mysore District. This article is notable for its promulgation of the dominant caste concept: "A caste may be said to be dominant when it preponderates numerically over other castes, and when it also wields preponderant economic and political power. A large and powerful caste group can more easily be dominant if its position in the local caste hierarchy is not too low." (p.18)

3. ECONOMIC DEVELOPMENT AND SOCIAL CHANGE IN SOUTH INDIA by T. Scarlett Epstein. Manchester: Manchester University Press, 1962, pp. 353.

A social anthropologist's study in depth of two villages in the Mandya District. One village depends on the production of sugar cane, a cash crop which has to be marketed, and the other village supplements its traditional subsistence agriculture with income from business and wages. The author argues that the village growing the cash crop is better able to preserve its traditional caste structure.

4. A village in detail, pp. 172-176 in INDIA AND PAKISTAN: A GENERAL AND REGIONAL GEOGRAPHY, by O.H.K. Spate. London: Methuen; New York: E.P. Dutton, 1954.

Aminabhavi, a village seven miles north northeast of Dharwar town is taken as a representative village for the whole of the subcontinent.

5. RELIGION AND SOCIETY AMONG THE COORGS OF SOUTH INDIA by M.N. Srinivas. Oxford: Clarendon Press, 1953, pp. 267.

The best descriptive account of the cultural region of Coorg. The concept of Sanskritization, i.e., imitation of the Brahmin's ceremonies, is set out here and is generally useful.

6. POPULAR CULTURE IN KARNATAKA by Masti Venkatesa Iyengar. Bangalore: Jeevana Karyalaya, 1937.

A leading Kannada writer describes the popular literary culture, especially the teachings of Lingayat and Vaishnavite poets on subjects like caste, bhakti devotion, and moral values.

ಉಸವೇಶ್ವರರು

ಉಸವೇಶ್ವರು ಗುಮಾರು ಕ್ರಿ.ಶ.

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- ವಾದಿಯಲ್ಲಿ ಇಂದು ಬ್ರಾಹ್ಮಣ ಮನೆತನದಲ್ಲಿ

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ಉಜ್ಜಯಿನಿ ದಲ್ಲಿ ಇದೆ. ಉಸವೇಶ್ವರರು

ಮೊದಲನಿಂದ ಇವಳಕ್ಕರು. ಅವರಿಗೆ ಎಂಟು

ವರ್ಷ ವಯಸ್ಸಾದಾಗ ಅವರ ತಂದೆತಾಯಿಗಳು

ಮುಖ್ಯ ಮೂಡಲಕ್ಕೆ ಪ್ರಯತ್ನಿಸಿದರು. ಆದರೆ

ಉಸವೇಶ್ವರರು ಇವೆಲ್ಲ. ತಂದೆತಾಯಿಗಳ

ಮನೆಯನ್ನು ಇಟ್ಟು ಕೋದರಮಾವ ಇಲದೇವನ
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ಮಂತ್ರಿ ಆಗಿದ್ದ. ಏಕವೇಷ್ಠರಂಗ ಮದುವೆಯ
ವಯಸ್ಸಾದಾಗ ಶಸ್ತ್ರ ಮಗಳು ಗಂಗಾಂಬಿಕೆಯನ್ನು
ಕೊಟ್ಟು ಮದುವೆ ಮಾಡಿದ.

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ಇಡಲ್ ಜನ ಸತ್ತರು. ಅವರಲ್ಲ ಇಲ್ಲೆಲ್ಲ

ಕೂಡ ಇಬ್ಬ . ಋಣವೇಶ್ವರರು ತಮ್ಮ
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ವಾಸಮಾಡಿ ನುತ್ರುಹೋದರು .

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ಒನಗೆ ತಿಳಿಯಲಕ್ಕೆ ಪ್ರಕಟಿಸಿದ ಜೀವನದ
ಲದಾಕುರಣೋಗ್ಯವನ್ನು ಲವಿಯೋಗಿಸಿದರು. ಅದರ
ವಚನಗಳು ವೀರಶೈವ ಧರ್ಮದ ಮತ್ತು
ಸಾಹಿತ್ಯದ ದೃಷ್ಟಿಯಿಂದ ಮುಖ್ಯ.

ಋಷಿವೇದ್ಯರರ ಕೀರ್ತಿ ಚಾಚಿದ
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ಒಂದರು. ಅವರಲ್ಲ ತಿಲ್ಲಮ ಪ್ರಭು, ಜೊನ್ನ
ಋಷಿವೇದ್ಯರ, ತಿಕ್ಕ ಮಹಾದೇವಿ ಮತ್ತು ನಿದ್ಧ
ರಾಮ ಮುಖ್ಯರಾದವರು. ಇವರಲ್ಲ ಸೇರಿ
ಅನುಭವ ಮಂಚಪುತನ್ನು ಸ್ಥಾಪಿಸಿದರು. ಅನುಭವ

ಮಂಟಪ ವೀರಶೈವ ಮತ ಕುರಡಲಕ್ಕಿ

ಉಕ್ಕಳ ಸುಜಾಯಮಾಡಿರು. ಅನುಷ್ಠವ

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- ಸ್ವಾಮಿ ಜೋಗ ಸುತ್ತಿದ್ದರು.

ವೈಯಕ್ತಿಕ

Tag

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Extension

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క్రి. శ. [క్రి. శ. శక్తి] A.D.

శోభితు

Discuss

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ಇಯ ಪ್ರಕೃತಿ ನಾರಾಯಣ. 1902 -

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- ರೆಂಟ್ , ಕೊಲ ಮತ್ತು ಅಂಗಡಿಗಳಲ್ಲಿ ಕೆಲಸ

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ಮೊದಲಾದ ವಿಷಯಗಳನ್ನು ಅಭ್ಯಾಸ ಮಾಡಿದರು .

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 ಕೈಲಾಸ ಕಾರ್ಮಿಕರ ಸಂಘದ ಅಧ್ಯಕ್ಷರಾಗಿದ್ದರು .

ಇಯ ಪ್ರಕಾರ ನಾರಾಯಣರು 1929 ರಲ್ಲಿ
 ನೆಹರೂರವರನ್ನು ಮೊದಲ ಸಲ ಇೇಟಿ ಮಾಡಿದರು .
 ಕೆಲವು ವರ್ಷಗಳ ಕಾಲ ಇಬ್ಬರ ಅಭಿಪ್ರಾಯ-
 - ಸಗಳಿಗೆ ಇಮ್ಮಿಡಿಯತ್ತು . ನೆಹರೂರವರು

ಇಂತು ಪ್ರಕೃತಿ ನಾರಾಯಣರನ್ನು ಶಿರ್ಮ
 ಮಂತ್ರಿ ಮಂಡಲಕ್ಕೆ ನೇರಕ್ಕೆ ಕರೆದರು. ಆದರೆ
 ಇವರು ಇಬ್ಬರಲ್ಲ. ಅನೇಕ ವರ್ಷಗಳ
 ಕಾಲ ಇರತದ ಸಮಾಜವಾದಿ ಪಕ್ಷದ ಮುಖ್ಯ
 ನಾಯಕರಾಗಿದ್ದರು. ಆದರೆ ಈಗಿನ ಅವರು
 ರಾಜಕೀಯದಲ್ಲಿ ಇಂಗವಿರುವುದಿಲ್ಲ.
 ರಾಜಕೀಯವನ್ನು ಇಟ್ಟು ವಿನೋಬಾ ಇವೆ-
 -ಂತವರ ಸರ್ವೋದಯ ಪಂಥಕ್ಕೆ ನೇರಿದ್ದಾರೆ.
 ಇಂತು ಪ್ರಕೃತಿ ನಾರಾಯಣರ ಮಾತಿಗೆ ಇರತ-
 -ದಲ್ಲಿ ಉಚ್ಚ ಇಲೆಯಿದೆ.

ಇವರು ಇಲ್ಲೆಯು ಇರತಗಾರರು

ಮತ್ತು ಮಾತುಗಾರರು. 1942 ರಲ್ಲಿ

ಭಾರತದಲ್ಲಿ ನಡೆದ ಸ್ವಾತಂತ್ರ್ಯ ಚಳುವಳಿ -
- ವಲಯದಲ್ಲಿ ಒಡಲೆ ಕೆಟ್ಟು ಬಿಟ್ಟರು. ಅದರ
ಅಡಿಕಾರಕ್ಕೆ ಅನೇಕರು ಅಲ್ಲಿ. ಸರ್ಕಾರದಿಂದ
ಹೊರಗೆ ನಿಂತರು. ಸರ್ಕಾರಕ್ಕೆ ಜೊತೆ
ಭಾರತ ಸರ್ಕಾರದಲ್ಲಿ ಒಡಲೆ ಮುಖ್ಯ
ಸ್ಥಾನ ನಿಗುತ್ತಿತ್ತು. ಸ್ವಾತಂತ್ರ್ಯಕ್ಕೆ ಮುಂಚೆ
ಮತ್ತು ಸ್ವಾತಂತ್ರ್ಯ ಅಂದ ಮೇಲೆ ಇವರು
ಮಾಡಿರುವ ಶ್ರಮಕ್ಕೆ ಜನ ಒಡಲೆ ಇಲೆ
ಹೊಡುತ್ತಾರೆ.

అమలఖారత	All India
అధ్యక్షుడు	President
అభిప్రాయము	Opinion
కార్మిక	Labour
కార్యదర్శి	Secretary
శక్తిచలనము	Movement
త్యాగము	Sacrifice
మార్గము	Path
ప్రాంతము	Province
నిరీక్షక	Writer
సభ	meeting
మాటగాలి	Speaker
మానసి శాస్త్రము	Psychology (Science of mind)
మంత్రి మండలి	Cabinet

ರಾಜಕೀಯ

Politics

ವಿದ್ಯಾರ್ಥಿ

Student

ವಿಸ್ತೃತವಿದ್ಯಾನಿಲಯ

University

ಸಾಮಾಜಿಕ ಶಾಸ್ತ್ರ

Sociology

ಸಾಮಾಜಿಕ ವಾದಿ

Socialist Party

ಪಕ್ಷ

ಸಾಮಾಜಿಕ ಚಳವಳಿ

Social movement

for the upliftment

of all classes of people

ಕೊಮುಕಾಜ್, 1903 -

ಕೊಮುಕಾಜ್ ರವರು 1903 ರಲ್ಲಿ ಮದ್ರಾಸ್
ದೇಶದ ವಿರೂಧ್ವನಗರದಲ್ಲಿ ಕುಟ್ಟಿದರು. ಅವರ
ವಿದ್ಯಾಭ್ಯಾಸ ಅಲ್ಲಿ ಆಯಿತು. ಅದಕ್ಕೆ ಅವರು
ಕೊಳ್ಳು ಕೊಡಲಲ್ಲ. ಉದ್ದಿನ ಸಂಸ್ಕೃತದಲ್ಲಿ
ಭಾಗವಹಿಸಿ ಎರಡು ಸಲ ಜೇಲಿಗೆ ಕೊಂಡರು.
1937 ಮತ್ತು 1946 ರಲ್ಲಿ ಮದ್ರಾಸ್ ಗೆದ್ದ
ಸಂಸ್ಥೆ ಇಂದಿನಾಯಿತರಾದರು. 1941 ರಲ್ಲಿ
ಜೇಲಿನಲ್ಲಿದ್ದಾಗ ವಿರೂಧ್ವನಗರದ ಮುನಿಸಿಪಾಲಟಿಯ
ಅಧ್ಯಕ್ಷರಾಗಿ ಇಂದಿನಾಯಿತರಾದರು. 1947 ರಲ್ಲಿ
ಕನ್ಸ್ಟಿಟ್ಯೂಯೆಂಟ್ ಅಸೆಂಬ್ಲಿಯ ಸದಸ್ಯರಾಗಿ,

1949 ರಲ್ಲಿ ಕಾಂಪ್ರೆಸ್ ವರ್ಕಿಂಗ್ ಕಮಿಟಿಯ

ಸದಸ್ಯರಾಗಿ ಕೆಲಸಮಾಡಿದರು.

ಕಮರಾಜರು ಮದಕಾಸಿನ ಮುಖ್ಯ
ನಾಯಕರು. ತಮಿಳುನಾಡು ಕಾಂಪ್ರೆಸ್ ಸಮಿತಿಯ

ಅಧ್ಯಕ್ಷರಾಗಿ 1939 ರಿಂದ 1954ರ ವರೆಗೆ

ಕೆಲಸಮಾಡಿದರು. 1954, 1957 ಮತ್ತು 1962 ರಲ್ಲಿ

ಮದ್ರಾಸ್ ವಿಧಾನಮಂಡಲದ ಕಾಂಪ್ರೆಸ್ ಪಕ್ಷದ

ನಾಯಕರಾಗಿ ಮುಖ್ಯ ಮಂತ್ರಿಯಾದರು.

ಇಂತಹ ರಾಜ್ಯಭಾಷೆಯ ಮತ್ತು ಜಾತೀಯತೆಯ

ಬಗ್ಗೆ ಇವರು ಮಿತವಾದವರು.

ಇಂತಹ ಒಂದೇ ಪ್ರಾಂತಗಳ

ಕಂಸ್ರನ ಬೆಕ್ಕುಗಳಲ್ಲೂ ಅಂತಃಕಲಕಗಳಿವೆ.

ಆದರೆ ಮದ್ರಾಸ್ ಪ್ರಾಂತದಲ್ಲಿ ಇಲ್ಲ. ಕೊಮರಾಳರ

ಆಡಳಿತದಲ್ಲಿ ಮದ್ರಾಸ್ ಇಡೀ ಪ್ರಗತಿಗೊಂದಿರು.

ಮೊದಲು ಮದ್ರಾಸಿನಲ್ಲಿ ಆಡಳಿತ ಕೊರತೆ ಇತ್ತು.

ಈಗ ನೇರವಾಗಿ ಜಿಲ್ಲಾ ಸರ್ಕಾರವು ಇಲ್ಲ ಇಲ್ಲ.

- ಮುಕ್ತರೇ. ಅನೇಕ ಕುಳ್ಳುಗಳಲ್ಲೂ ವಿಧ್ಯುಕ್ತ

ಕುಳಿವೆ. 300 ಕೊನೆ ಉದ್ದಿಮೆಗಳು ಕುಳ್ಳಿವೆ.

ಮುಂದುವರಿದು ವಿಶ್ರಾಂತಿ ವೇತನ ನಿಟ್ಟುಪುಡು

ಮದ್ರಾಸ್ ರಾಜ್ಯದಲ್ಲಿ ಮುಕ್ತ.

1963 ರಲ್ಲಿ ಕೊಮರಾಳರು ಹಿರಿಯ

ನಾಯಕರು ಅಧಿಕಾರ ಇಟ್ಟು ಪಾಟೆ ಕೆಲಸ

ಮಾಡಬೇಕೆಂದು ತೀರ್ಮಾನವಾದದ್ದು. ಅಖಿಲ

ಭಾರತ ಕಾಂಗ್ರೆಸ್ ಈ ತೀರ್ಮಾನವನ್ನು

ಸಿದ್ಧಿಪಡಿಸಿತು. ಕಮಲಾಜಿರು ಸರ್ಕಾರದ ಅಧಿಕಾರವನ್ನು

ಬಿಟ್ಟರು. ಅದೇ ಅಥವಾ ಅಖಿಲ ಭಾರತ

ಕಾಂಗ್ರೆಸ್ಸಿನ ಅಧ್ಯಕ್ಷರಾಗಿ ಚುನಾಯಿತರಾದರು.

అంతఃకలహ

Internal conflicts

ఆదర్శ

(Rule) Administration.

అర్థమే

Industry

కీలకత

Deficiency

ఎన్నికలు

Elected

నిరంజన

Exigitation

పక్ష

Party

ప్రగతి

Progress

భాగవతులు

To take part

మితవాది

moderate

విద్యుత్

Electricity

విధానమండల

Legislative
assembly

విశ్రాంతి వేతన

Pension

శాసన సభ

Legislative assembly

సర్వోద్యమ

Demonstration

సభ్యుడు

Member

సమితి

Committee

సరిపోయింది

Enough

డాక్టర్ ఎస్. రాధాకృష్ణన్, 1988 -

1988 లో మద్రాసున ఉత్తర ఇరువ

తెరువైనట్లు రాధాకృష్ణన్ టైటిల్ చేశారు.

తెరువైతే మర్నా పేర్లను కలెక్షనల్లు

అవుతుంది విద్యార్థుల ముందు.

విద్యార్థుల ముందుమేలే రాధాకృష్ణన్

మద్రాస్ నగరం విద్యార్థులకు

లెక్కలేనంత కేంద్రాలను కలెక్షన్లు చేయాలి.

అవుతుంది అన్ని కేంద్రాలను కలెక్షన్లు చేయాలి.

1918 లో మొదటి దశలో మొదటి విద్య

- విద్యార్థులకు కేంద్రాలను కలెక్షన్లు చేయాలి. 1921 లో

కల్పత్ర విశ్వవిద్యాలయముద తత్వశాస్త్రద
ప్రొఫెసరు ఆదితు .

రాధాకృష్ణణా రచితు కమ్ర 35న
వయస్సినల్ల ఇందరియ దశకన (Indian
philosophy) తన్ను ప్రకటమిదిదరు . తున్నక
ప్రకటవాద మేలే ఆదితన్ను ఇంకాకా రేడలక్ష్మి
ఆర్కప్రదాన కరదరు . ఆమేలే ఆదిరు
ఇకనోదింబ తులనార్క దుమద వికార .
- వాని ఇంకాకా మిదిదరు .

ఇకనోదింబ అందమేలే
రాధాకృష్ణణా ఆంధ్ర విశ్వవిద్యాలయముద
అదితుల దిగిగూ దరు , ఆ కేలను ఇంకామేలే

ಅವರು 10 ವರ್ಷಗಳ ಕಾಲ ಇನಾರಸ್ ಹಿಂಸಾ

ವಿಶ್ವವಿದ್ಯಾನಿಲಯದ ಉಪಕುಲಪತಿಗಳಾಗಿ ಕೆಲಸ

ಮಾಡಿದರು.

ಇವರ ಸ್ವತಂತ್ರ ಬರಹಗಳೆ

ಕಾಡಾಕ್ರೈಷ್ಟಿಯರವರು ಮುಸ್ಲಿಮರಲ್ಲ ಇವರವರು

ಕಾಡಾಕ್ರೈಷ್ಟಿಯರವರು, ಅಮೇರಿಕ ಇವರವರು

ಉಪಕುಲಪತಿ ಮತ್ತು ಕಾಡಾಕ್ರೈಷ್ಟಿಯ ಅಧ್ಯಕ್ಷರಾಗಿ

ಕಾಡರು. 1962 ರಲ್ಲಿ ಇವರವರು ಅಧ್ಯಕ್ಷರಾಗಿ

ಇವರವರವರು.

ಕಾಡಾಕ್ರೈಷ್ಟಿಯರವರು ಇವರವರು

ಕಾಡಾಕ್ರೈಷ್ಟಿಯರವರು ಉತ್ತಮ ವ್ಯಾಖ್ಯಾನಕಾರರು.

ಇವರವರು ದರ್ಶನ, The Hindu View of Life,

An Idealist view of life, Kalki

on the future of civilization, 2nd

உதர காலக் கருத்துக்கள்.

ಇತಕ್ರವರ್ತ ರಾಜಗೋಪಾಲಾಚಾರಿ , 1879-

ರಾಜಗೋಪಾಲಾಚಾರಿಯವರು ಮದ್ರಾಸ್
ದೇಶದಲ್ಲಿ ಇರುವ ತೋರಪಲ್ಲೆಯಲ್ಲಿ 1879 ರಲ್ಲಿ
ಉತ್ಪತ್ತಿಹೂ. ತೋರಪಲ್ಲೆಯ ಜನ ತಮಿಳು,
ತೆಲುಗು, ಮತ್ತು ಕನ್ನಡ ಮಾತನಾಡುತ್ತಾರೆ.
ಆದ್ದರಿಂದ ರಾಜಗೋಪಾಲಾಚಾರಿಯವರ ಮನೆ-
ಮಾತು ತಮಿಳಾದರೂ ಇತರ ಭಾಷೆಗಳೂ
ಕೂಡ ಅವರಿಗೆ ಗೊತ್ತು.

ಅವರು ಇತಕ್ರವರ್ತದ್ವಾರಾ ಅವರ
ಶಂದೆಯಿಂದ ಸಂಸ್ಕೃತ ಕಲಿತರು. ಅಮೇಲೆ
ವಿದ್ಯಾಭ್ಯಾಸಕ್ಕೆ ಬೆಂಗಳೂರಿಗೆ ಬಂದರು. ಅವರ
ಪ್ರೆಸ್ಗಳು ಮತ್ತು ಇತರ ವಿಶ್ವಾಭ್ಯಾಸ

ನೊಂಕಲೂರಿನಲ್ಲು ತಿರುಕು ನೆಂಪ್ರಲ್

ಕಲೇಜಿನಲ್ಲು ಉಕ್ಕು ಉಳ್ಳೆಯ ವಿಧ್ಯಾರ್ಥಿ -

- ಯಾಗದ್ದು . ನೆಂಪ್ರಲ್ ಕಲೇಜಿನಿಂದ ರಾಜ -

- ಗೋಪಾಲಾಚಾರಿಯವರು ಮದ್ರಾಸಿನ ಲಾ

ಕಲೇಜಿನಿ ಡೋದರು . ಲಾ ವಂಶಕ್ಕೆ ಬಂದು

- ಮೂಡಿ ಮದ್ರಾಸ್ ದೇಸದ ನೆಲಂನಲ್ಲು

ವಕೀಲರಾದರು . ಕೆಲವು ದಿನಗಳಲ್ಲು

ತಿರುಕು ಉಳ್ಳೆಯ ಕ್ರಿಮಿನಲ್ ಲಾಯಕೆಂದು

ಪ್ರಸಿದ್ಧರಾದರು . ನೆಲಂನಲ್ಲು ತಿರುಕು ಲಿಲ್ಲೆಯ

ನಗರನಿಷೇಯ ತಿಕ್ಕೊಕ್ಕರಾಗಿದ್ದರು . 1912 ರಲ್ಲು

ರಾಜಾಜಿ ಮದ್ರಾಸಿನಲ್ಲು ವಕೀಲ ಕುರುಮೂಡಿದರು .

ತಿರುಕು ರಾಜಾಜಿಯವರು

ಇಲಾಖೆ

Department

ಉಪಕುಲಪತಿ

Vice Chancellor

ಉಪಪಾಠ್ಯಪತಿ

Vice President

ತತ್ವಜ್ಞಾನ

Knowledge of Philosophy

ತತ್ವಶಾಸ್ತ್ರ

Philosophy

ತುಲನಾತ್ಮಕ ಧರ್ಮ

Comparative religion

ರಾಜ್ಯಸಭೆ

Upper house of the Indian
Parliament.

ರಾಯಚಾರಿ

Ambassador

ವ್ಯಾಖ್ಯಾನ

Discourse

ಗಾಂಧೀಯವರ ಸಿಕ್ವೆರಾದರು. ಖಲಾಪತ್ ಮತ್ತೆ

ಅನುಕೂಲ ಇಚ್ಛಾವಳ್ಳವರಲ್ಲ ಮುಖ್ಯವಾತ್ರೆ

ವಿರೋಧಿಸಿದರು. ಗಾಂಧೀಜಿಯವರು ರಾಜಾಜಿಯವರ

ಅಭಿಪ್ರಾಯಗಳಿಗೆ ಬಹಳ ಇಲೆಕೊಡುತ್ತಿದ್ದರು.

1937 ರಲ್ಲಿ ಕಾಂಗ್ರೆಸ್ ಪಾರ್ಟಿ ಅಧಿಕಾರಕ್ಕೆ

ಬಂದಾಗ ರಾಜಾಜಿಯವರು ಮದ್ರಾಸಿನ

ಮುಖ್ಯ ಮಂತ್ರಿಯಾದರು. ಅದೇ 1939 ರಲ್ಲಿ

ಕಾಂಗ್ರೆಸ್ ಅಧಿಕಾರ ಬಿಟ್ಟಾಗ ರಾಜಾಜಿಯವರು

ಕೂಡ ಅಧಿಕಾರವನ್ನು ಬಿಟ್ಟರು.

ಎರಡನೇ ಮಹಾಯುದ್ಧದ

ಸಮಯದಲ್ಲಿ ಕಾಂಗ್ರೆಸ್ ಪಾರ್ಟಿ ಮತ್ತೆ

ರಾಜಾಜಿಯವರಿಗೆ ಅಭಿಪ್ರಾಯಗಳಲ್ಲ ಪೈಪ್ಪಾಸು

ఇంకా . రాజాజయపడు . కౌశ్యేన యుద్ధ
 - కలపల్ల బ్రతిష్ఠ సర్కారకే నడాయ
 మాడనోకు , హాకిస్థానకే ఇప్పినోకు ఎందు
 తినిప్రాయపట్టరు . కౌశ్యేన ఇప్పలల్ల .
 కిద్దరింద రాజాజ రాజకియపల్ల కేలమ
 వర్షగళ కల ఇగవరులల్ల .

ఇరత స్వతంత్రవాద మేలే

రాజాజ ముత్త రాజకియపల్ల ఇగవరుని .
 - దరు . ఇంగలద గవనగర , ఇరత ద కేనోయ
 గవనగర ఇనరల , లుద్దమ ముత్త , శిక్షణ
 ముత్త , దునికొనిన ముత్త ముత్త స్వద
 - ముత్తగళాని కేలనమాదిదరు . కేలమ విన

ಮದ್ರಾಸಿನ ಮುಖ್ಯಮಂತ್ರಿಯಾಗಿದ್ದರು. ಆದರೆ

ಈಗ ಅವರು ಕಾಂಗ್ರೆಸ್ ಪಾರ್ಟಿಯಲ್ಲಿ ಇಲ್ಲ.

ಸ್ವತಂತ್ರ ಪಕ್ಷವನ್ನು ಸ್ಥಾಪಿಸಿದ್ದಾರೆ. ಕಾಂಗ್ರೆಸ್

ಪಾರ್ಟಿಯ ಆಡಳಿತದಲ್ಲಿ ಸರ್ಕಾರ ಮತ್ತು

ಅಧಿಕಾರಿಗಳು ಜನಕ್ಕಿಂತ ಮುಖ್ಯವಾಗಿದ್ದಾರೆ.

ಅಂತಹ ಆಡಳಿತ ಜನರ ಸ್ವತಂತ್ರಕ್ಕೆ ವಿರೋಧ

ಎಂದು ಅವರು ವಾದಿಸುತ್ತಾರೆ.

ರಾಜಾಜಿ ರಾಜಕಾರಣಿ ಮಾರ್ಕ್ ಅಲ್ಲ.

ತಮಿಳುನಲ್ಲಿ ಅವರು ಇಷ್ಟೇಯೂ ಬರೆದುಕೊಂಡರು.

ಅನೇಕ ಇಷ್ಟೇಯೂ ಕೆಲಸಗಳನ್ನು ಬರೆದಿದ್ದಾರೆ.

ಇಂಗ್ಲಿಷ್‌ನಲ್ಲಿ ಕೂಡ ಪುಸ್ತಕಗಳನ್ನು ಬರೆ.

- దిద్దారే. అవుగల్లు రామాయణ మత్తు
మదాలారత ముఖ్యవాదువు.

అసహకార	Non co-operation
ఐద్యమ మంత్రి	Minister for Industries
బిలాఫ్త	Movement against the splitting of the Ottoman empire
గృహమంత్రి	Home Minister
హాత్రి పరును	Take part
ప్రసిద్ధి	Famous
మనోమూతు	Mother tongue
మహాయుద్ధ	World War
ముఖ్య మంత్రి	Prime minister
రాజకారణి	Politician
వకీల	Lawyer
స్థాపిను	Establish
రూణకానిన మంత్రి	Finance Minister

ಅಕ್ಕ ಮಹಾದೇವಿ

ಅಕ್ಕ ಮಹಾದೇವಿಯವರು ಮೈಸೂರು ಹೇಳಿದ
ನಿವಮೊಗ್ಗ ಒಲ್ಲೆಯಲ್ಲ ಇರುವ ಉಡುತಡಿಯಲ್ಲ
ಝಟ್ಟಿದರು. ಅವರ ತಂದೆ ನಿರ್ಮಲ ನೆಟ್ಟ, ತಾಯಿ
ನುಮತಿ ದೇವಿ. ಅಕ್ಕಮಹಾದೇವಿಗೆ ಮದುವೆಯ
ವಂತುಸ್ಸಾದಾಗ ಆಕೆಯ ತಂದೆತಾಯಿ ಅವಳಿಗೆ
ಮದುವೆ ಮಾಡಲಕ್ಕೆ ಪ್ರಯತ್ನಿಸಿದರು. ಆದರೆ
ಅಕ್ಕಮಹಾದೇವಿ ತನು ಮನುಷ್ಯನನ್ನು ಮದುವೆ
ಆಗುವುದಿಲ್ಲ, ಷೆಪನನ್ನು ಮದುವೆ ಆಗುತ್ತೇನೆ
ಎಂದು ಹೇಳಿದಳು. ಅವಳ ಉತ್ತರ ಕೇಳಿ
ಅವಳ ತಂದೆತಾಯಿಯರಿಗೆ ದುಃಖವಾಯಿತು.
ಆ ಉಂಟ ರಾಜನಾದ ಕೊಕ್ಕಿ ಇನ್ನ.
ಅಕ್ಕಮಹಾದೇವಿಯನ್ನು ಮದುವೆ ಆಗನೇಕು

ಎಂದು ಇಷ್ಟಪಟ್ಟು. ಅದಕ್ಕೆ ಅಕ್ಕಮಹಾದೇವಿ

ಇವ್ವಿಳೇಕೆಯಾಯಿತು. ಆಕೆ ನೆದ ಮತ್ತೆ ನೆವ -

- ಇತ್ತರ ನೀವೆಮಾಡಲು ಅಡ್ಡಿಬರುತ್ತದಿಲ್ಲ ಎಂದು

ಕೌಳಿಕ ಇವ್ವಿದ. ಆ ಕರಾರಿನ ಮೇಲೆ

ಅಕ್ಕ ಮಹಾದೇವಿ ಅವನನ್ನು ಮದುವೆ

ಆದಳು.

ಆದರೆ ಕೆಲವು ದಿನಗಳಾದ ಮೇಲೆ

ಕೌಳಿಕ ಕರಾರನ್ನು ವಿಸರಿಸಿದ. ಅಕ್ಕ ಮಹಾದೇವಿ

ಅವನನ್ನು ಏಳು ಕಲ್ಯಾಣಕ್ಕೆ ಹೋದಳು.

ಕಲ್ಯಾಣದಲ್ಲು ನೋಡುಮಂಟಪ ಇತ್ತು. ಬಹು -

- ವೇಷ್ವರ, ಅಲ್ಲಮಪ್ರಭು, ಇನ್ನೊಬ್ಬನವ ಮೊದಲಾದ

ನೆವಿಗಳೆರಡು ಕೇಳಿದ ಪ್ರಶ್ನೆಗಳಿಗೆ ಅಕ್ಕ -

- ಮಹಾದೇವಿ ನಿರಿಯಾದ ಲುತ್ತರಕೊಟ್ಟಳು .
 ಅಕ್ಕ ಮಹಾದೇವಿಗೆ ಗೊನ್ನ ಮಂಟಪದಲ್ಲ ಸ್ಥಾನ
 ನಿಕ್ಕಿತು. ಕೆಲವು ಕಾಲ ಅಲ್ಲಿದ್ದು ಅಮೇಲೆ
 ಶ್ರೇಷ್ಠಲಕ್ಕೆ ಹೋದಳು. ಶ್ರೇಷ್ಠಲದಲ್ಲ ಅವಳು
 ಕಾಲವಾದಳು.

ಅಕ್ಕ ಮಹಾದೇವಿಯು ವಚನಗಳನ್ನೆ
 ಕನ್ನಡನಾಡಿನಲ್ಲಿ ಮುಖ್ಯ ಸ್ಥಾನ ನಿಕ್ಕಿದೆ .
 ಅವಳ ವಚನಗಳೆಲ್ಲ ಇತ್ತ ಮುಖ್ಯ. ಇವ
 ತನ್ನ ಗಂಡ ಎಂದು ಆಕೆ ಕೆಲವು ವಚನಗಳೆಲ್ಲ
 ಹೇಳುತ್ತಾಳೆ. ಆಕೆಯ ವಚನಗಳೆಲ್ಲ ಶ್ರೇಷ್ಠಲದ
 ಇನ್ನ ಮಲ್ಲಕ್ಕಾಜಾನನ ಹೆಸರು ಬರುತ್ತದೆ. ಈಗ
 ಅಂಗಾಯತ ಹೆಂಗಸರು ಅಕ್ಕನ ಬಳಗ

ಎಂದು ನೊನ್ನೆಟಗಳನ್ನು ಸ್ಥಾಪಿಸಿದ್ದಾರೆ .

ಆ ನೊನ್ನೆಟಗಳೆಲ್ಲ ಅವಳ ಮುಕ್ತಕಗಳನ್ನು

ಗಿಡುತ್ರರೆ ಮತ್ತು ಜಾಹ್ನಣಗಳನ್ನು

ಕೇಳುತ್ತಾರೆ .

అడ్డిబతు

Come in the way

కలవాదు

Die

దుఃఖ

Sorrow

బుల్బు

Relatives

భాషణ

Speech

వజ్రన

Prose poem

శైవ్యమండప

A school of theology
[Kingayat]

స్థాన

Place

ಶಂಕರಾಚಾರ್ಯರು

ಶಂಕರಾಚಾರ್ಯರು ಸುಮಾರು ಕ್ರಿ.ಶ. ೮೩೩ ರಲ್ಲಿ

ಕೇರಳ ಪ್ರಾಂತದ ಕಲಡಿ ಜಿಲ್ಲೆಯಲ್ಲಿ ಹುಟ್ಟಿದರು. ಅವರದು
ಒಡೆ ಪ್ರಾಕೃತ ಮನೆತನ. ಇವರು ಸುಣ್ಣ ಶುಡುಗರಾ -
- ಗದ್ದಾಗ ಇವರ ತಂದೆ ಕಲವಾದರು. ಅವರ ತಾಯಿ
ಅವರನ್ನು ಇಳೆಳೆಸಿದರು.

ಇತಿಕ್ವವಯಸ್ಸಿನಿಂದ ಶಂಕರಾಚಾರ್ಯರು

ವಿರಾಗಗಳಾಗಿದ್ದರು. ತಮ್ಮ ಎಂಟನೆಯ ವಯಸ್ಸಿನಲ್ಲಿ
ಸನ್ಯಾಸಿಗಳಾದರು. ಇವರ ಗುರುಗಳು ಅದ್ವೈತ
ಮತದ ಸಿದ್ಧಾಂತಾಚಾರ್ಯರ ಸಿದ್ಧಿರಾದ ಗೋವಿಂದ
ಇವರ ಪಾದರು. ಶಂಕರಾಚಾರ್ಯರು ತಮ್ಮ

ಕದಿನಾರನೆಯ ಪಯಸ್ವಿನಲ್ಲ ರಿಂದೂಗಳ ಬಿಡಿತ್ತು
 ಗ್ರಂಥಗಳಾದ 'ಲಹನಿ ಪುತ್ರ', 'ಇಳಿದದ್ದೇ
 ಪುತ್ರ', 'ಪ್ರಹ್ಲಾದನುತ್ರ'ಗಳಿಗೆ ಇನ್ನೂ ಬರೆದರು.
 ಇವುಗಳಿಗೆ ಶಂಕರಾಚಾರ್ಯರ ಎಂದು ಹೆಸರು.
 ಶಂಕರಾಚಾರ್ಯರ ಪುತ್ರ ವಾದನರಣಿಯ ದೃಷ್ಟಿಯಿಂದ
 ಶಂಕರಾಚಾರ್ಯರ ಬಳಿ ಲತಾಮ ಗ್ರಂಥ

೪ ಕಲಹಲ್ಲ ನೊಡ್ಡಮತ ಇರತದಲ್ಲ
 ಬಳಿ ಬಲವಾಗುತ್ತ. ಶಂಕರಾಚಾರ್ಯರು ನೊಡ್ಡ
 ಮತದವರೊಡನೆ ವಾದಮಾಡಿ ಅವರನ್ನು ಸೋಲಿಸಿ
 ಅದ್ವೈತ ಭರ್ತೃವನ್ನು ಹೆಸರಿಸಿದರು. ನೊಡ್ಡ ಮತದ
 ಮುಖ್ಯ ಶತ್ರುವಾದ ಅಜ್ಞಾನವನ್ನು ನಿವಾರಿಸಿದರು.

1, 2 & 3. - See p. 310.

ಇಹಾರತದ ನಾಲ್ಕು ಮೂಲಗಳಿಲ್ಲ ನಾಲ್ಕು ಮಠಗಳನ್ನು
ಸ್ಥಾಪಿಸಿದರು. ಆ ಮಠಗಳು ಕೈಂಗೇರಿ, ಬದರಿ,
ದ್ವಾರಕಾ ಮತ್ತು ಜಗನ್ನಾಥ ಪುರಗಳಿಲ್ಲ ಇವೆ.

ಅದ್ವೈತ ಮಠವನ್ನು ಸ್ಥಾಪಿಸಿದ ಮಠವೆಂದು
ಕೂಡ ಕರೆಯುತ್ತಾರೆ. ಈ ಮಠದ ಅಧ್ಯಾಪ
ಕೃತಿ - ಸ್ಮೃತಿಗಳು. ಈ ಮಠದ ಪ್ರಕಾರ
ಮನುಷ್ಯನ ಆತ್ಮ ಮತ್ತು ಪರಮಾತ್ಮನಿಗೆ ವ್ಯತ್ಯಾಸ-
ವಿಲ್ಲ. ವ್ಯತ್ಯಾಸವಿದೆ ಎನ್ನಿಸುವುದು ಮಾಯೆಯಿಂದ.
ಮಾಯೆ ಕೋದರೆ ಬ್ರಹ್ಮಜ್ಞಾನ ನಿಕ್ಕುತ್ತದೆ.

ಸಂಕರಾಚಾರ್ಯರು ಇಂದೂದ್ಧಮ
ನಾಸವಾಸುತ್ರೆದ್ವಾಗ ಅದನ್ನು ಬಲಪಡಿಸಿದರು. ಇದ್ದರ
ಹಾಗೆ ನಾಲ್ಕು ಮಠಗಳನ್ನು ಸ್ಥಾಪಿಸಿ ಇಂದೂ

ದೊಡ್ಡವನ್ನು ಸಂಪೂರ್ಣಿಸಿದರು . ಹೀಗೆ ಕೆಡು
32 ನೆಯ ಪುಸ್ತಕವನ್ನು ಕೊಲವಾದರೆಂದು ಹೇಳುತ್ತಾರೆ .

p. 308 :

1. ಲವನಿಷ್ಠರು : ಇಂದಿನ ಇಂದೂ ಇವರೂ ಆರೋ
ಮತ್ತು ವಿಶ್ವದ ಇನ್ನೆ ಮೂಡಿದ
ಇಂತಹವರನ್ನು ಲವನಿಷ್ಠರು ಎಂದು
ಕರೆಯುತ್ತಾರೆ .
2. ಇಗವದ್ದಾರೆ : ಇಂದೂಗಲು ಇಗವದ್ದಾರೆ ವಿಶ್ವವಿದ್ಯ
ಹೀರಾರವಾದ ಶ್ರೀಕೃಷ್ಣ ಮುನಿಷ್ಠರು
ಕರ್ತವ್ಯದ ಇನ್ನೆ ಮೂಡಿದ ಲವನಿಷ್ಠ
ಎಂದು ನಂಬುತ್ತಾರೆ . ಹೀಗೆ ಇಂದೂಗಲು
New Testament ಎಂದು ಕರೆಯುವುದು .
3. ಬ್ರಹ್ಮಸೂತ್ರ : ಇದು ಕೂಡ ಇಂದೂಗಲು ವಿವಿಧ
ಗ್ರಂಥ .

అన్వేషక	Monism
అహింస	Non-violence
అధార	Basis
శుక్తి	Saint
అంతన	Thought
తర్క	Argument
నాశ	Destruction
పవిత్ర	Sacred
ప్రకృజ్ఞాన	Knowledge of Reality
బోధకు	To bring up
మాయ	Illusion
శాస్త్ర	Commentary
వాదనరణ	Chain of argument
విరాగ	Other worldly
నన్యాన	Hermit
స్మృతి	The remembered ie., Upanishads.
సంపాదకు	Organise
శిష్య	Pupil
శ్రుతి	The heard ie., Vedas.

ಮಧ್ವಾಚಾರ್ಯರು

ಸಂಕರಾಚಾರ್ಯರು ಸ್ಥಾಪಿಸಿದ ದ್ವೈತಮತ

ಭಾರತದಲ್ಲೆಲ್ಲ ಕುರಡಿತ್ತು. ಅದರ ಅ ಮತ ಸಾಮಾನ್ಯ

ಜನರ ಅಭಿಮಾನವಾಗಿತ್ತು. ಅದಕ್ಕೆ ಕಾರಣ ದ್ವೈತ

ಮತದಲ್ಲಿ ಇತ್ತೀಗಿಂತ ಇನ್ನೂ ಮುಖ್ಯ. ಅದರ ಜ್ಞಾನ

- ಮಾರ್ಗವನ್ನು ಅನುಸರಿಸುವುದು ಸಾಮಾನ್ಯ ಜನರ

ಕಷ್ಟ. ಇದನ್ನು ತಿಳಿದು ಮಧ್ವಾಚಾರ್ಯರು ಇತ್ತೀ

- ಮಾರ್ಗಕ್ಕೆ ಜಿಜ್ಞಾಸೆಗೆ ಕೊಟ್ಟರು.

ಮಧ್ವಾಚಾರ್ಯರು ಕ್ರಿ.ಶ. 1238ರಲ್ಲಿ

ದಕ್ಷಿಣ ಕನ್ನಡ ಜಿಲ್ಲೆಯಲ್ಲಿ ಇರುವ ವೆಳ್ಳುಗ್ರಾಮದಲ್ಲಿ

ಹುಟ್ಟಿದರು. ಸನ್ಯಾಸಿಗಳಾಗುವುದಕ್ಕೆ ಮುಂಚೆ

ಇವರ ವಾಸದೇವ ಎಂದು ಹೆಸರು. ಇವರು

తెమ్మ ॥ నేయ వయస్సినల్ల ఒడువయల్లదొ

అయ్యత ప్రేక్షకున ఉత్తర విద్యాభ్యాస మాడలక్కి

శురుమాడివరు. ఇవర 16 నేయ వయస్సినల్ల

పూర్ణప్రకృతి ఎంబ తేనురు ఎంతు. ఇతక్క

వయస్సినల్ల నీన్యానీగళాని దేశాచన మాడివరు.

మధ్వాచార్యురు 37 గ్రంథకల్పము

ఒరెదరు. ఒరెద గ్రంథకల్పము తేయ్యు శాగ

సంస్కృతదల్ల ఒరెడువు. తెమ్మ 79 నేయ

వయస్సినల్ల 1317 రల్ల ఒదొకాశ్రమదల్ల రెల

- వాదరు.

మధ్వాచార్యురు ఆత్మ పరమాత్మరు

ఒండు ఎంబ తేంకరాచార్యుర వాదతన్ను

ఓప్పలల్ల. తివర వ్రకార తిత్త నేరే
 పరమాత్మ నేరే. విష్ణు పరమాత్మ మాత్ర
 స్వతంత్ర, లుళదుడెల్ల తివనన్ను తివలంబనవే,
 ఇక్రీ మానగదింద మోక్షవన్ను పడెయబగుదు
 ఎందు లుపడెనెదరు. శంకరాచార్యర
 మాయావాదవన్ను ఓప్పలల్ల. జాతిగల్గనె
 డెన్ను నేలేకొడలల్ల. ముందిన శతమూనెదల్ల
 మధ్వాచార్యర ఇక్రీ వంతు కరడి నామాజక
 జీవనద మేలే వ్రజావ నారెతు. మధ్వా-
 చార్యర శిష్యులు రామానుజాచార్యర శిష్యులొంత
 డెన్ను కృష్ణునన్ను పూజిసుక్రరే.

లిపలంబును

Depend

దేవతాదేవ

Piligrimage

పరమార్థ

The Supreme Soul. i.e., God.

మూర్తి ప్రకాశ

The fully awakened

ప్రకాశ బలము

To influence

ఇక్రీ మార్గ

Path of devotion

మోక్ష

Salvation

శుభ

Beginning

ರಾಮಾನುಜಾಚಾರ್ಯರು

ರಾಮಾನುಜಾಚಾರ್ಯರು ಕ್ರಿ.ಶ. 1017 ರಲ್ಲಿ

ಮದ್ರಾಸ್ ರುತ್ತಿರ ಇರುವ ಇಲ್ಲ ಪೆರುಂಬುದೂರದಲ್ಲಿ
ಹುಟ್ಟಿದರು. ಕಾಂಚಿಯಲ್ಲಿದ್ದ ಯಾದವಪ್ರಕಾಶ
ಪಂಡಿತನ ರುತ್ತಿರ ವೇದಾಂತವನ್ನು ಕಲಿತರು. ಯಾದವ
ಪ್ರಕಾಶರು ಅದ್ವೈತ ಮತದವರು. ರಾಮಾನುಜಾಚಾರ್ಯರು
ಅವರ ಎಲ್ಲ ಅಭಿಪ್ರಾಯಗಳನ್ನು ಸಿದ್ಧಲಲ್ಲಿ. ಅದ್ವಂದ
ಯಾದವ ಪ್ರಕಾಶರ ರುತ್ತಿರ ಸಕಳ ದಿನ ಇರಲಲ್ಲಿ.

ಆಮೇಲೆ ರಾಮಾನುಜರು ಕಾಂಚಿಯ
ವರದಕಾಳ ದೇವರ ಪೂಜಾರಿಗಳಾದರು. ಅವರ
ಜೀವನದಲ್ಲಿ ಹಿಂದಿನಿಂದ ಹೆಚ್ಚು ಸಹಾಯ

ನಿತ್ಯಲಲ್ಲ. ಕೆಲವು ಪರ್ವಗಳಾದ ಮೇಲೆ ರಾಮಾನುಜರು
ಸನ್ಮಾನಿಸಲ್ಪಡರು.

ರಾಮಾನುಜರ ಮುತ್ರಕ್ಕೆ ತಿಲ್ಲವಂದಾಹ,
ಶ್ರೇರಂಗಮಾದ ಧರ್ಮವೀರದ ತಿರಿಕಾಂಗಳಾಗಿದ್ದರು.
ತಿವರು ನಿತ್ಯಮೇಲೆ ಮಹದವರು ರಾಮಾನುಜರನ್ನು
ತಿ ಸ್ನಾನಕ್ಕೆ ಬರಲಕ್ಕೆ ಕೇಳಿಕೊಂಡರು. ರಾಮಾನುಜರು
ಮಹದ ತಿರಿಕಾಂಗಳಾಗಿ ತಮ್ಮ ತಿಲ್ಲಾನವನ್ನು
ಮುಂದುವರಿಸಿದರು. ರಾಮೇಶ್ವರದಿಂದ ಬದಲಯ -
ವರೆಗೆ ಇಡಾಡಿ ವೈಷ್ಣವ ಧರ್ಮವನ್ನು ಕುರಿಡಿ -
ದರು. ಜಂಕರರಂತೆ ಇವರು ಕೂಡಿ ಎರಡು
ನೂತ್ರಗಳಿಗೆ ಜಾಪ್ಯಗಳನ್ನು ಬರೆದರು. ಈ

ಈ ಖಾಷ್ಠ್ಯಗಳು ಶ್ರೀ ಖಾಷ್ಠ್ಯಗಳು ಎಂದು

ಹೆಸರು.

ಆದರೆ ರಾಮಾನುಜರು ಹೆಚ್ಚು ದಿನ

ಮದ್ರಾಸ್ ದೇಶದಲ್ಲ ಇರಲಕ್ಕೆ ಆಗಲಲ್ಲ.

ಆಗ ಮದ್ರಾಸ್ ದೇಶದ ಬಹುಭಾಗವನ್ನು

ತೋಳಿ ದೊರೆ ಕುಲೋತ್ತರಂಗೆ ಆಳುತ್ತಿದ್ದ.

ಇವನು ಶಿವಭಕ್ತ. ರಾಮಾನುಜರಿಗೆ ಕಷ್ಟ

ಕೊಟ್ಟ. ಆದ್ದರಿಂದ ರಾಮಾನುಜರು ಮದ್ರಾಸ್

ದೇಶವನ್ನು ಬಿಟ್ಟು ಮೈಸೂರು ದೇಶಕ್ಕೆ ಬಂದರು.

ಆಗ ಮೈಸೂರಿನ ಶಿವಮುಖಾರ್ಜುನ

ಹೊಯ್ಸಳರಾಜ ಬಿಟ್ಟದೇವ ಆಳುತ್ತಿದ್ದ.

ರಾಮಾನುಜರು ಓಪನ ಅನ್ಯಾಸಕ್ಕೆ ಬಂದರು .

ಓಪರ ಪ್ರಭಾವದಿಂದ ಇಟ್ಟುಕೊಂಡ ಜೈನಮತವನ್ನು
ಇಟ್ಟು ವೈಷ್ಣವನಾದ ಎಂದು ಹೇಳುತ್ತಾರೆ .

ರಾಮಾನುಜರು ಮೈಸೂರಿನ ಕುತ್ರರ ಇರುವ
ಮೇಲುಕೋಟೆಯನ್ನು ತಮ್ಮ ಕೇಂದ್ರವನ್ನಾಗಿ

ಮಾಡಿಕೊಂಡರು . ದಕ್ಷಿಣ ಭಾರತದಲ್ಲಿ 74

ವೈಷ್ಣವ ಪೀಠಗಳನ್ನು ಸ್ಥಾಪಿಸಿದರು . ರಾಮಾನುಜರು

ತಮ್ಮ 120ನೆಯ ವಯಸ್ಸಿನಲ್ಲಿ , 1137 ರಲ್ಲಿ

ಕಲವಾದರು ಎಂದು ಹೇಳುತ್ತಾರೆ .

ರಾಮಾನುಜರು ಉಪದೇಶಿಸಿದ

ಮತವನ್ನು ವಿಶಿಷ್ಟಾದ್ವೈತ ಎಂದು ಕರೆಯುತ್ತಾರೆ .

ఈ మరద ప్రకార విష్ణు ముఖ్యదేవరు.

కమల, జ్ఞాన మత్త ఇక్తిగళంద మనుష్య

మోక్ష పదేయబుధుడు.

కమల

Centre

కమల

Action

మోక్ష

Morality

మత్త

Great grand father

మొదలగు

To continue

వేదాంత

Philosophy

విశిష్టావేశ

Qualified person

ಆಸ್ಥಾನ

Royal court

ಆಳ್ವ

To reign

ಕೇಳಿಕೊ

To request

ಕೇಂದ್ರ

Centre

ಕರ್ಮ

Action

ವೀರ

Monastery

ಮುತ್ತಜ್ಜ

Great grand father

ಮುಂದುವರಿಸು

To continue

ವೇದಾಂತ

Philosophy

ವಿಶ್ವಾಸ್ಪೃತ

Qualified monism.

రామకృష్ణ పరమహంసరు

రామకృష్ణరు 1836 రల్ల బంగాళదల్ల
కల్కత్త రుత్తర ఇరువ రహారమరదల్ల టుట్టదరు .
అవర తందేరాయగల్ల ద్యేచశక్తరు . మగనగ
గదాధర ఎందు దేసరు ఇట్టరు . గదాధర
రుదుగ ఆగిద్దగ రుదుగరు ఆడువ ఆటగల్లన్న
ఆడుత్తరల్ల . మణ్ణగిందు దేవర మూర్తిగల్లన్న
మాదుమడు, ఆమగల్లన్న పూజనుమడు అవన
ఆటగల్లగిద్దువు .

గదాధర దొడ్డువనాద మోలే కల్కత్తగే
గుంద . కల్కత్తయల్ల ఇరువ దక్కిణేశ్వరదల్ల
గుందు రొల్లయ గుడియల్ల పూజారి ఆద .

ಲೂರ ಕುತ್ರಿರಡಲ್ ಇದ್ದ ಕಡಿಸಿ ಹೋಗಿ ದೇವರ

ಧ್ಯಾನ ಮಾಡುವುದು ಅವನ ಅಜ್ಞಾನ ಆಯಿತು.

ದೇವ ಪೂರ್ತಿಗಳ ಮುಂದೆ ಕುಳಿತು ಅಳುವುದು,

ಮಾತನಾಡುವುದು. ಇಂತಹ ಅಜ್ಞಾನಗಳನ್ನು ನೋಡಿ

ಇನ ಇವನನ್ನು ಹುಚ್ಚ ಎಂದು ಕರೆದರು.

ಮಗನಿಗೆ ಮದುವೆ ಮಾಡಿದರೆ ಹುಚ್ಚು ಹೋಗಿ-

- ಉದ್ದು ಎಂದು ಗದಾಧರನ ಶಾಯಿ ಶರದಾಮಣಿಯ

ಜೊತೆ ಅವನಿಗೆ ಮದುವೆ ಮಾಡಿದಳು. ಆದರೆ

ಶರದಾಮಣಿ ಗದಾಧರನ ಜೀವನವನ್ನು ಬದಲಾಯಿ-

- ಸಲಕ್ಕೆ ಕ್ರಯಪ್ರಸಂಗವಲ್ಲ. ಅವನ ಜೀವನಕ್ಕೆ

ಹೊಂದಿಕೊಂಡಳು. ಆಕೆಯನ್ನು ರಾಮಕೃಷ್ಣರ

ಇಕ್ಕೆರು ಶ್ರೇಷ್ಠತೆ ಎಂದು ಕರೆಯುತ್ತಾರೆ.

ರಾಮಕೃಷ್ಣರು ಕಾಂತ್ರಿಕ, ವೈಷ್ಣವ, ಜೈನ,
 ಇಸ್ಲಾಂ, ಮತ್ತು ಕ್ರೈಸ್ತ ಮತದವರಂತೆ ಜೀವಿ ಜೀವಿ
 ಕಲಗಳಲ್ಲೂ ಜೀವಿಸಿದರು. ಎಲ್ಲ ದಿಕ್ಕುಗಳೂ ಇಂದೇ
 ಎಂದು ಉಪಪೇಶಿಸಿದರು. ತೋರಾಪುರಿ ಎಂಬ ಜೈನ
 ಸುಸ್ಥಾನಿಯಿಂದ ಸಮಾಧಿ ದೀಕ್ಷೆಯನ್ನು ಪಡೆದರು.
 ಗದಾಧರ ಎಂಬ ಜನರಿಗೆ ಉದಲಾಗಿ ರಾಮಕೃಷ್ಣ
 ಪರಮಹಂಸ ಎಂಬ ಜನರನ್ನು ಉಪಯೋಗಿಸಲಕ್ಕೆ
 ಪ್ರಯತ್ನಿಸಿದರು.

ಇವರ ಕೀರ್ತಿ ಎಲ್ಲ ಕಡೆಗಳಲ್ಲೂ ರೂಢಿತು.
 ಅನೇಕ ವಿದ್ವಾಂಸರು, ಸಮಾಜ ಸುಧಾರಕರು ಅವರ
 ಸೆಷ್ಯರಾದರು. ನಾಮಾಸ್ಯ ಇನರಗೆ ಕೂಡ
 ಅರ್ಪಣೆ ಮಾಡುವಂತೆ ಉಪಪೇಶಿಸುತ್ತಿದ್ದರು. ತಮ್ಮ

ఆరొగ్యశక్తి గమన కొండలల్ను. 1266 రల్ను

ఆగస్త 15నాయ దిన కృష్ణా రొగదంద
కలవాడరు.

రామకృష్ణర శిష్యురల్లు వివేకానందరు
ముఖ్య. ఆచరు ప్రదంబద ఆనెక కడెగల్లు
రామకృష్ణ మిషనగల్లు స్థాపనీదరు.

మహమ్మదీయం

Mohammadanism

పార్వతి
కృష్ణ

One of the incarnations
of Siva's wife, Parvati
Christian.

తాంత్రిక

Mystical rights.

విశ్లేష

Initiation

ద్వారా

Contemplation

రోగ

Disease

విద్వాంస

Scholar

సమాధి

Self-immersion

సమాజ

Social reformer

సూర్యారాత్ర

కృష్ణ

Madman

హిందూ

To adjust

స్వమి వివేకానంద, 1863 - 1902.

స్వమి వివేకానందరు 1863 రల్ల సంగళ
దేశదల్ల కుట్టెదరు. ఆవర మోదలన జేసరు
సరేంద్ర. తందే విశ్వనాథదత్త, తాయి శుభనేశ్వర
-దేవి. సరేంద్ర కుడుగనాదాగ ఆవర తాయి
కేంపు నల రామాయణ మహాభారతద రతేగళన్న
జేల్లుత్తదల్లు.

సరేంద్ర కలెజనల్ల కుదుత్తదాగ
రామకృష్ణ పరమహంసర జేసరన్న కేల్లదరు.
1883 రల్ల ఆవరన్న నోడిదరు. నెపు
దేదరన్న నోడిద్దెరా ఎందు కురమహంసరన్న

ಕೇಳಿದರು. ಅವರು ನೋಡಿದ್ದೇನೆ, ದೇವಂಗ

ಅತ್ತರ ಅವನು ನಿನ್ನ ಕುತ್ತಿರ ಬರುತ್ತಾನೆ ಎಂದು

ಕೇಳಿದರು. ನರೇಂದ್ರ ಪರಮಹಂಸರ ಇಷ್ಟನಾದ.

ಕೆಲವು ವರ್ಷಗಳಾದ ಮೇಲೆ ನರೇಂದ್ರ

ಸನ್ಮಾನಿತನಾದ. ಅವನಿಗೆ ಸ್ವಾಮಿ ವಿವೇಕಾನಂದ

ಎಂಬ ಹೆಸರು ಬಂತು. ಇಂತಹ ಅನೇಕ

ಕಡೆಗಳಲ್ಲಿ ಸಂಚಾರ ಮಾಡಿದರು. 1893 ರಲ್ಲಿ

ಸರ್ವ ಧರ್ಮ ಸಮ್ಮೇಳನ ಇರಿಗೋದಲ್ಲಿ ನಡೆ-

-ಯುತ್ತದೆ ಎಂದು ಅವನಿಗೆ ತಿಳಿಯಿತು.

ವಿವೇಕಾನಂದರು ಸಮ್ಮೇಳನಕ್ಕೆ ಮೂರು ತಿಂಗಳು

ಮುಂಚೆ ಅಮೇರಿಕಕ್ಕೆ ಹೋದರು. ಅವರ
 ಈತ್ತಿರ ಇದ್ದ ಈಗ ಖರ್ಚಾಗಿ ಹೋಗಿತ್ತು.
 ಇಕೋಗೋ ಇಂದ ಮೊಟ್ಟಮೊದಲಿಗೆ ಹೋದರು.
 ಅಲ್ಲಿ ಹಾಕವರ್ಡ್ ವಿಶ್ವವಿದ್ಯಾನಿಲಯದ ಗ್ರೇಕ್
 ಅಧ್ಯಾಪಕರಾಗಿದ್ದ ರೈಟರ್ ಪರಿಚಯ ಆಯಿತು.
 ರೈಟರು ವಿವೇಕನಂದರ ಖರ್ಚನ್ನೆಲ್ಲ ನೋಡಿ-
 - ಕೊಂಡರು. ವಿವೇಕನಂದರು ಇಕೋಗೋಗೆ
 ಹೋಗಿ ಸಮ್ಮೇಳನದಲ್ಲಿ ಭಾಷಣ ಮಾಡಿದರು.
 ಅವರ ಭಾಷಣಗಳು ಎಲ್ಲೆಡೆ ಜನಕ್ಕೆ ಮೆಚ್ಚಿಗೆ
 ಆಯಿತು. ಅವರನ್ನು ಜನ The Cyclonic

Monk ಎಂದು ಕರೆದರು . ಅವರು ಮಾಡಿದ

ಭಾಷಣಗಳು ರಾಜಯೋಗ , ಇತ್ತಿಯೋಗ ,

ಕರ್ಮಯೋಗ ಎಂದು ಪ್ರಕಟವಾಗಿದೆ .

ವಿವೇಕಾನಂದರು ಅಮೇರಿಕಾದಿಂದ

ಉಂಟಾಗಿ ಜೋಗ ಇಂದೂದ್ಧರ್ಮದ ವಿಚಾರ-

-ವಾಗಿ ಭಾಷಣಗಳನ್ನು ಮಾಡಿದರು . ಅಲ್ಲಿಂದ

ಭಾರತಕ್ಕೆ ಹಿಂದಿರುಗಿದರು . 1897 ರಲ್ಲಿ ಕಲ್ಕತ್ತಾದ

ಕತ್ತಿರ ಇರುವ ನೇಲೂರಿನಲ್ಲಿ ಇಂದು ಮಠವನ್ನು

ಸ್ಥಾಪಿಸಿದರು . ವಿವೇಕಾನಂದರು 1902 ರಲ್ಲಿ

ಕಾಲವಾದರು .

- ಹಿಂದೂಗಳೂ ಇೇರೆಯವರಿಗೆ ಕಲೆತಗ್ಗು
 ಇೇಕೆಗಲ್ಲ, ಜಾತಿ ವಿದ್ವರಿಯನ್ನು ಇಚ್ಛು ಹಿಂದೂ-
 - ಗಲ್ಲ ಇಂದಾಸೇಕು ಎಂದು ವಿವೇಕನಂದರು
 ಉದ್ದೇಶಿಸಿದರು. ಓವರು ಇಾರತ ಸ್ವತಂತ್ರ
 ಆಸೇಕು ಎಂದು ಹೇಳುತ್ತಿದ್ದರು. ವಿವೇಕ-
 - ನಂದರಿ ಇೇರೆಯ ದೇಶಗಳಿಗೆ ಸಿಕ್ಕಿದ
 ಕೊರವ ಹಿಂದೂಗಳ ಆತ್ಮಕೊರವವನ್ನು
 ಹೆಚ್ಚಿಸಿದು.

అధ్యాపక	Lecturer
ఆత్మ సౌరభ	Self-respect
ఒందాగు	To become one
కర్మ యోగ	Salvation through action
రేటి తగ్గిను	To bow down
పరిచయ	Acquaintance
ఇక్ష్వాకు యోగ	Salvation through devotion
సమ్మేళన	Conference
సంఘాత	Travel
సర్వ ధర్మ	All religions.
రోజును	Increase

ಶ್ರೀ ಅರವಿಂದರು , 1872-1950 .

ಅರವಿಂದರು 1872ನೇ ವರ್ಷ ಅಕ್ಟೋಬರ್
15ನೇ ದಿನ ಕಲ್ಕತ್ತೆಯಲ್ಲಿ ಜನಿಸಿದರು. ಅವರ ತಂದೆ
ನಿವಲ್ ಸರ್ಜನ್ ಆಗಿದ್ದರು. ಅವರಿಗೆ ಏಳು ವರ್ಷ
ವಯಸ್ಸಾದಾಗ ಅವರ ತಂದೆ ಅವರನ್ನು ವಿಧ್ಯಾಭ್ಯಾಸಕ್ಕೆ
"ಇಂಗ್ಲೆಂಡಿಗೆ" ಕಳುಹಿಸಿದರು. ಎಲ್ಲ ಪರೀಕ್ಷೆಗಳನ್ನು
ಪಾಸುಮಾಡಿ ನಿವಲ್ ಸರ್ಜನ್ ಪರೀಕ್ಷೆಗೆ
ಕುಳಿತರು. ನಿವಲ್ ಸರ್ಜನ್ ಪರೀಕ್ಷೆಯಲ್ಲಿ ಪಾಸ-
-ದರೂ ಕುಡುರೆ ಸವಾರಿ ಪರೀಕ್ಷೆಯಲ್ಲಿ ಪಾಸಾಗಲಿಲ್ಲ.
ಆದ್ದರಿಂದ ಅವರಿಗೆ ಇರತಕ್ಕ ನಿವಲ್ ಸರ್ಜನ್‌ನಲ್ಲಿ

ಕೆಲಸಮಾಡುತ್ತೇ ನಾಥ್ಯವಾಗಲಲ್ಲ. ಆದ್ದರಿಂದ
ಉರೋಡಾ ಕುಂಸ್ಥಾನದ ನಿವಲ ಕರ್ವಿಶ್ವನಲ್ಲ
ಕೆಲವು ಪರ್ಯ ಕೆಲಸ ಮಾಡಿದರು. ಆಮೇಲೆ
ಉರೋಡಾ ಕಾಲೇಜಿನಲ್ಲ ವೈಸ್ ಪ್ರಿನ್ಸಿಪಾಲಾದರು.

ಅರವಿಂದರು ಎಲ್ಲನೆಯು ಪಯಸ್ಸಿ-
- ನಲ್ಲ ಇಂಗ್ಲೆಂಡಿಗೆ ಹೋದದ್ದರಿಂದ ಅವರಿಗೆ
ಇಾರತದ ನಂಸ್ಕೃತಿ, ಕೆತ್ತವ್ವಾನ, ಇಾಚೈಕಲ್ ವಿದ್ಯಯ
ಹೆಚ್ಚು ತಿಳಿದಿರಲಲ್ಲ. ಆದ್ದರಿಂದ ಉರೋಡಾದಲ್ಲ
ಇಾರತ ಕೆತ್ತವ್ವಾನ, ಕುಂಸ್ಕೃತಿ ಮತ್ತು ಇೇರೆಯ
ಇಾರತೀಯ ಇಾಚೈಕಲ್ವನ್ನು ಹೆಚ್ಚಿನ ಮಾಡಿದರು.

1905 ರಲ್ಲಿ ಪ್ರಾಚಾರ್ಯರು ಬಂಗಾಳದ ಸ್ವಾ-
 ವರತನು ಇವರ ಮುಖವಾಗಿರು. ಬಂಗಾಳದ ಜನ
 ಅದರ ವಿರುದ್ಧ ಇವರವಳು ಪ್ರಾರಂಭಿಸಿದರು.
 ಅರವಿಂದರು ಬೋಧಿಸಿದ ಬಂಗಾಳಕ್ಕೆ ಶೋ-
 ಧನವೇ ಮುಖವಾಗಿರು. ಎಂಬ ದತ್ತಿಗಳನ್ನು ಸಂಪಾದಕ-
 ರಾದರು. ಕೆಂಪುನ ಬಾರ್ತಿಗಳನ್ನು ಸಿದ್ಧಪಡಿಸಿದರು.
 1907 ರಲ್ಲಿ ಪ್ರಾಚಾರ್ಯ ಸರ್ಕಾರ ಅರವಿಂದರನ್ನು ಬಂಧಿಸಿತು.
 ಅರವಿಂದರು ಬಂಧನದಿಂದ ಬಿಡುಗಡೆ ಆದಮೇಲೆ
 ಅರವಿಂದರು ಕೆಂಪುನ ಬಾರ್ತಿಗಳನ್ನು ಮತ್ತು ದತ್ತಿಗಳನ್ನು
 ಎಂಬ ದತ್ತಿಗಳನ್ನು ಸಿದ್ಧಪಡಿಸಿದರು. ಅದರ

ರಾಜಕರಣದಲ್ಲೂ ಅನುಕ್ರಮವು ಕೂಡ ಉಳಿದಿರುತ್ತದೆ.

1910 ರಲ್ಲಿ ರಾಜಕರಣವನ್ನು ಇಟ್ಟು ಪಾಂಡಿಚೇರಿಯ

ಕೋಡು ನೆಲನಿಡಿದರು. ಪಾಂಡಿಚೇರಿ ಅನುಕ್ರಮವು

ಅಧೀನದಲ್ಲೂ ಇತ್ತು. ಪಾಂಡಿಚೇರಿಯಲ್ಲಿ ಯೋಗಾ-

- ಇನ್ನೂ ಇದೆ ಎಂದು ಮಾಡಿದರು. ಅರವಿಂದಾಶ್ರಮ

ಸ್ಥಾಪಿಸಿದರು. ಅದನ್ನು ಮತ್ತೆ

ಇನ್ನೂ ಮತ್ತೆ ಮೇಲೆ ಇನ್ನೂ ಇನ್ನೂ ಇನ್ನೂ ಇನ್ನೂ.

ಇನ್ನೂ ಇನ್ನೂ ಇನ್ನೂ ಇನ್ನೂ ಇನ್ನೂ ಇನ್ನೂ.

ಇನ್ನೂ ಇನ್ನೂ ಇನ್ನೂ ಇನ್ನೂ ಇನ್ನೂ ಇನ್ನೂ.

ಅರವಿಂದಾಶ್ರಮಕ್ಕೆ ಇನ್ನೂ ಇನ್ನೂ

ದೇಶಗಳಿಂದ ಜನ ಜೋಸುತ್ರರೆ. ಕಿರವಿಂದು
 ಮನುಷ್ಯ ಅಹಂಕಾರವನ್ನು ಇಟ್ಟು ಪರಮಾತ್ಮನಿಗೆ
 ಸರಣಾಗತನಾದರೆ ಪರಮಾತ್ಮನೇ ಅವನ
 ಸಾಧನೆಯನ್ನು ನಡೆಸುತ್ತಾನೆ ಎಂದು ಉಪದೇಶ
 ಮಾಡಿದರು. ಇಂದೂ ಭರ್ಮದ ವಿಚಾರವಾಗಿ
 ಅನೇಕ ಗ್ರಂಥಗಳನ್ನು ಇಂಗ್ಲಿಷ್‌ನಲ್ಲಿ ಬರೆದು
 1950 ರಲ್ಲಿ ಕಲವಾದರು.

అధీన	Under control
అడుంకార	Pride
ఆత్మమ	
తత్వజ్ఞాన	Knowledge of philosophy.
ప్రచార మాడు	To spread
అంధిను	To imprison
అడుగడ	Freedom
పరీక్ష	Examination
నలుగు	Settle down
భారతీయ	Indian
రాజకారణ	Politics
విరుద్ధ	Opposition
శరణాగత	Surrender
సంపాదక	Editor
సంస్థాన	State
రూరడిను	To start

ಇರತರತ್ತ ವಿಶ್ವೇಶ್ವರಯ್ಯನವರು , 1860-1961

ವಿಶ್ವೇಶ್ವರಯ್ಯನವರು 1860ರಲ್ಲಿ ಮೈಸೂರು
ದೇಶದ ಕೋಲಾರ ಜಿಲ್ಲೆಯಲ್ಲಿರುವ ಇಕ್ಕನಳ್ಳುಪುರ -
- ದಲ್ಲಿ ಜನಿಸಿದರು. ಅವರದು ಒಂದು ಮನೆತನ ,
ಆದ್ದರಿಂದ ವಿದ್ಯಾಭ್ಯಾಸಕ್ಕೆ ಕೂಡ ಇರಲಿಲ್ಲ. ಇಕ್ಕ
- ನಳ್ಳುಪುರದ ಗೌಡಯ್ಯನವರ ಮೇಲೆ
ನಂಬಿಕೆಯಿಂದ ಇದ್ದರು. ಸ್ಕಾಲರ್ ಶಿಪ್ ಮತ್ತು
ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಪಾಠ ಕೇಳಿ ಇಂದ ಕೂಡಿದ
ವಿದ್ಯಾಭ್ಯಾಸ ಮುಂದುವರಿಸಿದರು. 1880 ರಲ್ಲಿ ಬಿ.ಎ.
ದಿಂಚೆ ಪಾಸು ಮಾಡಿದರು. ಆಮೇಲೆ ಪುಣೆಯಲ್ಲಿ

ಎಂಜಿನಿಯರಿಂಗ್ ಇದಿ 1884 ರಲ್ಲಿ ಮುಂಬೈ

ಸರ್ಕಾರದಲ್ಲೂ ಓದಿದ್ದು ಎಂಜಿನಿಯರಾದರು.

1908 ರ ಡಿಸೆಂಬರ್ 19 ರಂದು ಇವರ ಪತ್ನಿ ಇವರ

ಎಂಜಿನಿಯರ್ ಎಂದು ಹೆಸರು ಪಡೆಯಿತು.

ವಿಶ್ವೇಶ್ವರಯ್ಯನವರ ಮುಖ್ಯ ಯೋಜನೆ ಏಕನಿವೇಶನ

ನೀರಿನ ಯೋಜನೆ. ಇ ಪುಣೆಯಲ್ಲಿ ಇವರು

ಮಾಡಿದ ಕೆಲಸ ಎಲ್ಲ ದೇಶಗಳಲ್ಲಿ ಪ್ರಸಿದ್ಧ.

- ಯು.ಜಿ.

ಮುಂಬೈ ಸರ್ಕಾರದಿಂದ ನಿವೃತ್ತರಾದ

ಮೇಲೆ ವಿಶ್ವೇಶ್ವರಯ್ಯನವರು ಮೈಸೂರಿನ ಮುಖ್ಯ

ಎಂಜಿನಿಯರಾದರು. ಇವರು ಮೈಸೂರಿನಲ್ಲಿ
ಕಟ್ಟಿಸಿದ ಕೃಷ್ಣರಾಜ್‌ಗಢದ ಅನೇಕಚುರು ಅಗ
ಇದರಲ್ಲಿ ಒಂದು ದೊಡ್ಡ ನಿರಾಕರ
ಯೋಜನೆ.

ವಿಶ್ವೇಶ್ವರಯ್ಯನವರು 1912 ರಲ್ಲಿ
ಮೈಸೂರಿನ ಮುಖ್ಯ ಮಂತ್ರಿಯಾದರು.
ಮೈಸೂರಿನಲ್ಲಿ ಅನೇಕ ಕೈಗಾರಿಕೆಗಳನ್ನು ಸ್ಥಾಪಿ-
- ಸಿದರು. ಅವುಗಳಲ್ಲಿ ಇದ್ರಾವತಿಯ ಕಬ್ಬಿಣ
ಮತ್ತು ಉಕ್ಕಿನ ಕಾರ್ಖಾನೆ ಮುಖ್ಯವಾದವು.
ಇವರು ಮುಖ್ಯ ಮಂತ್ರಿಯಾಗಿದ್ದಾಗ ಮೈಸೂರಿಗೆ

ಮಾದರಿ ಸಂಸ್ಥಾನ ಎಂಬ ಹೆಸರು ಬಂದಿತು.

1918 ರಲ್ಲಿ ಇವರು ನಿವೃತ್ತರಾದರು.

ವಿಶ್ವೇಶ್ವರಯ್ಯನವರು ಸರ್ಕಾರ

ಕೆಲಸದಿಂದ ನಿವೃತ್ತರಾದ ಮೇಲೆ ಸಾರ್ವಜನಿಕ

ಸೇವೆ ಮಾಡಲಿಲ್ಲ. ಅವರು ಮಾಡಿದ ಸೇವೆ.

- ಯನ್ನು ಮೊಟ್ಟೆ ಪ್ರತಿಷ್ಠೆ ಸರ್ಕಾರ ಅರಿತು

ಸೈಟ್ ಡ್ರಾ ಕೊಟ್ಟಿತು. ಇಂದಿಯಾ ಸ್ವತಂತ್ರ.

- ವಾದ ಮೇಲೆ ಇಂದಿಯಾ ಸರ್ಕಾರ ಅರಿತು

ಇಂತಿರತರಕ್ಕೆ ಎಂದು ಇರುದು ಕೊಟ್ಟಿತು.

ಹಿರಿಯರಾದ ಉದ್ಯಮಗಾರರ ಸಂಸ್ಥೆಯನ್ನು

ಸ್ಥಾಪಿಸಿದರು. ಮನುಷ್ಯ ತನ್ನ ಕರ್ತವ್ಯ

ಮಾಡುವುದರಲ್ಲಿ ಸುಖ ಪಡೆಯಬೇಕು ಎಂದು

ಇವರು ನಂಬಿದ್ದರು. ಇವರ ಜೀವನ

ಇತರರಿಗೆ ಮಾದರಿಯಾಗುವಂತೆ ಇತ್ತು.

ನೂರು ವರ್ಷಗಳು ಜೀವಿಸಿ ವಿಶ್ವೇಶ್ವರಯ್ಯ-

- ನವರು 1961 ರಲ್ಲಿ ಕಲವಾದರು.

ಡ್ಯಾಂ	Dam
ಲಕ್ಕ	Steel
ಲಬ್ಧಿ	Employee, Worker
ಪಡೆ	Obtain
ಪುಣೆ	Poona - a city near Bombay.
ಪ್ರಸಿದ್ಧಿ	Famous
ರಸಿಕ	
ಶೀರ್ಷಿಕೆ	Title
ಮಾದರಿ	Model, Ideal.
ಕೈಗಾರಿಕೆ	Industries.
ನೀರಾವರಿ	Irrigation
ಯೋಜನೆ	Plan

ರಮಣ ಮಹರ್ಷಿಗಳು , 1879-1951

- ರಮಣ ಮಹರ್ಷಿಗಳು 1879 ರಲ್ಲಿ ಮದ್ರಾಸ್ ರಾಜ್ಯದ ಮಥುರೆಯ ಕುತ್ರಿರ ಇರುವ ಇಂದು ಕುಳ್ಳ-
- ಯಲ್ಲಿ ಪುಟ್ಟಿದರು. ಇವರ ಶಾಂತಿಮಂದಿರಗಳು
ದೈವಭಕ್ತರು. ರಮಣ ಮಹರ್ಷಿಗಳು 98ಕ್ಕಿಂತ
- 100ಕ್ಕಿಂತ ವಿದ್ಯಾಭ್ಯಾಸದಲ್ಲೂ ಹೆಚ್ಚು ಅನುಕ್ರ,
ಶೋಧಿಸಲಲ್ಲ. ಮೊದಲನಿಂದ ಮದ್ರಾಸ್ ಜೇಷ್ಠ-
- ದಲ್ಲರುವ ತಿರುವಣ್ಣಾಮಲೆಯ ಕುತ್ರಿರ ಇರುವ
ತಿರುಣಾಚಲಕ್ಕೆ ಹೋಗುವೇಕು ಎಂದು ಅನೇ
ಬಿಡುತ್ತಿದ್ದರು, ಇವರೆಯು ಕುಡುಗರ ಹಾಗೆ

ಇರಲಲ್ಲ. ಹೆಚ್ಚು ಮಾತು ಆಡುತ್ತಿರಲಲ್ಲ.

ಸ್ವಲ್ಪ ವರ್ಷಗಳಾದ ಮೇಲೆ ಮನೆಯನ್ನು ಬಿಟ್ಟು

ತಿರುಣಾಚಲಕ್ಕೆ ಹೋದರು. ತಿರುಚೇಶ್ವರನ

ದೇವಸ್ಥಾನದ ಕುತ್ತಿರ ತಮ್ಮ ನಾಥನಿಗಳನ್ನು

ಉರುಮಾಡಿದರು. ಬಿಡುಗಡೆ ಮಾಡಿದ ವ್ರತ-

- ಗಳನ್ನು ಮಾಡಿದರು. ಬಿಡುಗಡೆ ವರ್ಷಗಳ

ಇನರ ಕುತ್ತಿರ ಮಾತು ಆಡುತ್ತಿರಲಲ್ಲ. ನಾಥನ

ಮುಗಿದ ಮೇಲೆ ಇನರಿಗೆ ಲಬದೇನೆ

ಮಾಡಲಕ್ಕೆ ಉರುಮಾಡಿದರು.

ರೆಮುಗಿ ಮಹರ್ಷಿಗಳ ನಾಥನ

ಮತ್ತು ಉಪದೇಶಗಳ ಕೀರ್ತಿ ಎಲ್ಲ ಕಡೆಗಳಲ್ಲ
 ರೂರಡಿತು. ಇಷ್ಟು ಸ್ವಂಸೃತ ವಿದ್ವಾಂಸ ರಮಣ
 ಮಹರ್ಷಿಯ ಸಿದ್ಧಿಗಾದನು. ಅವನ ಹೆಸರು
 ಗಣಪತಿ ಎಂದು. ಅವರನ್ನು ನೋಡಲಕ್ಕೆ ಮುಂಚೆ
 ಅನೇಕ ತರಹ ಸಾಧನೆಗಳನ್ನು ಮಾಡಿದ್ದನು. ಆ
 ಸಾಧನೆಗಳು ಅವನಿಗೆ ತೃಪ್ತಿ ಕೊಡಲಿಲ್ಲ. ರಮಣರು
 ದೊಡ್ಡ ಪುಷ್ಪಗಳು ಎಂದು ಅವನಿಗೆ ಗೊತ್ತಾಯಿತು.
 ಅವರ ಉಪದೇಶಗಳನ್ನು ಅವನ ಪುಸ್ತಕ
ರಮಣ ಗೀತೆ ಯಲ್ಲಿ ಬರೆದನು. ರಮಣ ಮಹರ್ಷಿ
 - ಗಳು ಇದ್ದ ಜಾಗದಲ್ಲಿ ರಮಣಾಶ್ರಮ ಕಟ್ಟಿತು.

ರಮಣ ಮಹರ್ಷಿಗಳ ಉಪದೇಶವನ್ನು
ಕೆಲವು ಮಾತುಗಳಲ್ಲಿ ರೇಖಿಸಿದ್ದು. ಮನುಷ್ಯ
ತನ್ನ ಇಳಿಗೆ ಇರುವ ಪರಮಾತ್ಮನನ್ನು ತಿಳಿದಾಗ
ತಾನಿಗೆ ಪ್ರಪಂಚವೆಲ್ಲ ಪರಮಾತ್ಮ ಎಂದು ಗೊತ್ತಾ-
- ಸುತ್ತದೆ. ಆಗ ತಾನಿಗೆ ಪ್ರಪಂಚವೆಲ್ಲ ತಾನೇ
ಜೀವಿಸಬೇಕು ಎಂದು ಗೊತ್ತಾಗುತ್ತದೆ.

ರಮಣ ಮಹರ್ಷಿಗಳೂ ರಮ್ನ ಜೀವನದಲ್ಲಿ
ಇಹಳ ಕಷ್ಟವಾದ ಕಾಡನೆಗಳನ್ನು ಮೀರಿದರು.
1947 ರಲ್ಲಿ ಇದರ ಅಂತ್ಯ ಕಂಡು. 1951 ರಲ್ಲಿ
ಕಲವಾದರು.

విద్యార్థుడు

Scholar

వ్రత

Vow

సాధన

Spiritual
achievement.

కీర్తి

Fame

కృషి

Satisfaction

ಎ. ಆರ್. ಕೃಷ್ಣಶಾಸ್ತ್ರಿ, 1890 -

ಕೃಷ್ಣಶಾಸ್ತ್ರಿಗಳು ಸ್ವರ್ಗ ಪ್ರಾಪ್ತರಾದ ಮನೆ.

- ತನದಲ್ಲು ರುಚ್ಚಿದರು. ಅವರ ತಂದೆ ರಾಮಕೃಷ್ಣ
- ಶಾಸ್ತ್ರಿಗಳು ಮೈಸೂರು ನಂಸ್ಯತೆ ಮಾಡಿದರು
- ಹಾಲೆಯಲ್ಲು ಪ್ರಧ್ಯಾಪಕರಾಗಿದ್ದರು. ಕೃಷ್ಣಶಾಸ್ತ್ರಿಗಳು
ನಿಕ್ಕವರಾಗಿದ್ದಾಗ ಅವರ ಕಾಯ ಕಲವಾದರು.

ಎ. ಆರ್. ಕೃ. ರವರು ತಮ್ಮ ತಂದೆಯ
ಕತ್ತಿರ ಮತ್ತೆ ನಂಸ್ಯತೆ ಮಾಡಿದರು ಹಾಲೆಯಲ್ಲು
ನಂಸ್ಯತೆ ಕಲಿತರು. ಆಮೇಲೆ ರಾಜಾ ಸ್ಥಳ
ಮತ್ತು ವೆಸ್ಲಿಯನ್ ಕ್ರೈಸ್ತಾನಲ್ಲು ಇದ್ದಿದರು.

ಪೈಸೂರಿನ ಮಹಾರಾಜ ಕಾಲೇಜಿನಲ್ಲಿ ಕೆನ್ನಡ,
 ಇಂಗ್ಲಿಷ್ ಮತ್ತು ಇತಿಹಾಸಗಳನ್ನು ಕಲಿತು
 ಎಂ. ಎ. ಪರೀಕ್ಷೆಯನ್ನು ಪ್ರಥಮ ಕ್ರಮದಿಂದ -
 - ಮೆಲ್ಲ ಪಾಸ್ ಮಾಡಿದರು. ಕೆಲವು ವರ್ಷ -
 - ಗಳಾದ ಮೇಲೆ ಎಂ. ಎ. ಪಾಸ್ ಮಾಡಿದರು.

1915 ರಲ್ಲಿ ಸಾಸ್ತ್ರಗಳನ್ನು ವಿದ್ಯಾರ್ಥಿಯಾಗಿ -

- ರಿನ ಗೌರವ ಕಾಲೇಜಿನಲ್ಲಿ ಕೆನ್ನಡ ಡಿಪ್ಲೊಮಾ
 - ಕರಾಗಿ ಕೆಲವು ವರ್ಷಗಳಲ್ಲಿ ಕೆಲವು ವರ್ಷ
 ಅನೇಕರು ಕಾಲೇಜಿನಲ್ಲಿ ಕೆನ್ನಡ ಮಾರಾಡುಮುದು
 ಅವಮಾನ ಎಂದು ಶಿಲ್ಪದಿಟ್ಟರು. ಕೆನ್ನಡದಲ್ಲ

ಒಳ್ಳೆಯ ನಾಡರೈವಿಲ್ಲ. ಬಂಡಿತರು ನಂಸ್ಕೃತ
ಅಥವಾ ಇಂಗ್ಲಿಷ್ ನಾಡರೈವನ್ನು ಅಚ್ಚಾಸ
ಮಾಡುವೇಕು ಎಂದು ಅನೇಕರು ನಂಬಿದ್ದರು.
ಕನ್ನಡ ಬೇಡದ ವೇರೆಯು ಜಾಗಸಲ್ಲ ಕಾನೆ
ಮೈನೂರಿನಲ್ಲ ಕೂಡ ಕನ್ನಡಕ್ಕೆ ಹಿನ್ನು ಜನ
ಗಮನ ಕೊಡುತ್ತಿರಲಲ್ಲ.

ಶಾಸ್ತ್ರಗಳಿಗೆ ಇಂಗ್ಲಿಷ್ ಮತ್ತು
ನಂಸ್ಕೃತ ನಾಡರೈವು ಇನ್ನೆ ಅಚ್ಚಮಾನವಿದೆ.
ಒಂದಿ ಕೂಡ ಸುತ್ತು. ಅದರ ಕನ್ನಡ ಬೇಡದಲ್ಲ
ಕನ್ನಡಕ್ಕೆ ಮೊದಲನೆಯ ಜಾಗವಿರವೇಕು ಎಂದು

ತೆವರು ಮೊದಲನಿಂದ ಸಂಸದ್ಧಾರೆ. ತಿದ್ದುಂದ
1918 ರಲ್ಲಿ ಸೆಂಟ್ರಲ್ ಕಾಲೇಜಿನಲ್ಲಿ "ಕರ್ನಾಟಕ
ಸಂಘ" ವನ್ನು ಸ್ಥಾಪಿಸಿದರು. ವಿದ್ಯಾರ್ಥಿಗಳು
ಕನ್ನಡದಲ್ಲಿ ಬರೆದದ್ದನ್ನು ಪ್ರಕಟಿಸಲಕ್ಕೆ
"ಪ್ರಮುದ್ಧ ಕರ್ನಾಟಕ" ಎಂದು ಎಂದು ತ್ರೈಮಾಸಿಕ
ಪತ್ರಿಕೆಯನ್ನು ಪ್ರಾರಂಭಿಸಿದರು. ಅದನ್ನು ಈಗ
ಮೈಸೂರು ವಿಶ್ವವಿದ್ಯಾನಿಲಯ ಪ್ರಕಟಿಸುತ್ತದೆ.
ಅದು ಕನ್ನಡದ ಒಂದು ಉತ್ತಮ ಪತ್ರಿಕೆ. ಅದು
ಹಾಗೆಲಕ್ಕೆ ಮುಖ್ಯಕಾರಣ ಸಂಸ್ಥೆಗಳು
ಸಂಪಾದಕರಾಗಿ ಮಾಡಿದ ಕೆಲಸ.

ಆಗ ಉರೆಯುತ್ತಿದ್ದ ಕೆರೆ ಕಡಂಬುಗಳಲ್ಲ
 ಅನೇಕವು ಇಂಗ್ಲೆಂಡಿನ ವಾಲ್ಟರ್ ಸ್ಕಾಟ್ ಮತ್ತು
 ಬಂಗಾಳದ ಉಂಕಿಂಚಂದ್ರ ಇತಿಹಾಸಕಾರರು
 ಕಡಂಬುಗಳ ಮಾದರಿಯ ಮೇಲೆ ಉರಿದವು.
 ಆದರೆ ಸ್ಕಾಟ್ ಮತ್ತು ಉಂಕಿಂಚ ಕಡಂಬು-
 -ಗಳ ವಾತವರಣ ಕನ್ನಡದೇಶಕ್ಕೆ ಲೋಪವು-
 -ದಿಲ್ಲ. ಆ ಕಡಂಬುಗಳನ್ನು ಸೌಸ್ತೆಗಳು ವಿಮು-
 -ರ್ಶಿಸಿ ಇವು ಉರೆಯುವುದರ ಕೆಟ್ಟನ್ನು
 ತೋರಿಸಿದರು. ಅವರು ಕೂಡ "ಪ್ರಮುದ್ಧ
 ಕರ್ಣಾಟಕದಲ್ಲ ಕೆರೆಗಳನ್ನು ಉರಿದರು.

ಕೆಲವು ಸಲ ಎಂದಾದರೂ ನಿಶ್ಚಯ -
 - ವಾಗ ಡಿಲೈವುಡು ಹಾಸ್ಯಗಳ ಸ್ಥಳವು.
 ಓದಿದ ಕೆಲವು ಸಲ ಇವೇಯು ಇರಬಹುದು
 ಅಪರಸ್ತ ನಿಂದಿಸಿದ್ದಾರೆ. ಹಾಸ್ಯಗಳು 1940 ರ
 ಸುಮಾರಿಗೆ ಮೈಸೂರು ವಿಶ್ವವಿದ್ಯಾನಿಲಯದ
 ಕನ್ನಡ ಪ್ರಾಧ್ಯಾಪಕರಾದರು. 1941ರಲ್ಲಿ ನೇರದ
 26ನೇ ಕನ್ನಡ ಸಾಹಿತ್ಯ ಸಮ್ಮೇಳನದ ಅಧ್ಯಕ್ಷ-
 - ರಾದರು. ಈ ಕರ್ಣಾಟಕದಲ್ಲಿ ಕನ್ನಡದ
 ಸ್ಥಾನದ ಬಗ್ಗೆ ವಾದ ನಡೆಯುತ್ತಿತ್ತು. ಸಂಸ್ಕೃತ,
 ಇಂಗ್ಲಿಷ್ ಮತ್ತು ಹಿಂದಿಯ ಅಭಿಮಾನಿಗಳು

ಉಳು ಇದ್ದರು. ಆ ಮೂರು ಇಾಪ್ಪೆಗಳ ಮಧ್ಯೆ
 ಕನ್ನಡದ ಗತಿಯೇನು ಎಂದು ಅನೇಕರು
 ಯೋಚಿಸುತ್ತಿದ್ದರು. ಎ. ಆರ್. ಕೃ. ಅವರು ತಮ್ಮ
 ಅಧ್ಯಕ್ಷ ಇಾಪ್ಪಣದಲ್ಲ ಕನ್ನಡ ದೇವದಲ್ಲ ಕನ್ನಡಕ್ಕೆ
 ಮೊದಲನೆಯ ಸ್ಥಾನವಿರಬೇಕು ಎಂದು ವಾದಿಸಿದರು.
 ಕನ್ನಡ ಜನ ಇೇರಿ ಯಾವ ಇಾಪ್ಪೆ ಕಲಿತರೂ
 ಅದು ಅವರ ಶಾಯಿ ಮಾರಾಟವಲ್ಲ. ಇಂಗ್ಲಿಷ್,
 ಸಂಸ್ಕೃತ ಮತ್ತು ಇಂದಿ ಇಾಪ್ಪೆಗಳಲ್ಲ ಕೆಲಸ
 ಮಾಡಲಿಕ್ಕೆ ಇೇರಿ ಜನ ಇದ್ದಾರೆ. ಕನ್ನಡ
 ಜನ ಕನ್ನಡದಲ್ಲ ಕೆಲಸ ಮಾಡಬೇಕು ಎಂದು

ವಾದಿಸಿದರು. ಆ ಸಂದರ್ಭದಲ್ಲಿ "ನಾನು

ಜೋಸುಗೂಡಿನ ಕೈ ಇಟ್ಟಿದ್ದೇನೆ ; ಜೋಸು

ಎದ್ದಿದೆ ; ಅದು ನನ್ನನ್ನು ಕಡಿದರೆ ಇಂತ

-ಯಲ್ಲ; ನಮ್ಮ ಜನಕ್ಕೆ ಜೋಸು ತುವು

ದೊರಕಿದರೆ "ಸಾಕು" ಎಂದುರು. ಅವರ ಕನ್ನಡ

ಅಭಿಪ್ರಾಯವನ್ನು ಕಂಡು ಕೆಲವು ಸಿಟ್ಟುರು

ಅವರನ್ನು ಕನ್ನಡ ನೇನಾನಿ ಎಂದು ಕರೆದಿದ್ದಾರೆ.

ಎ. ಅಹ. ಕೈ. ಅವರು ಅನೇಕ

ಪುಸ್ತಕಗಳನ್ನು ಬರೆದಿದ್ದಾರೆ. ಅಪುಗಲ್ಲ

ಕನ್ನಡ ಕೈವಿಡಿ , ಸಂಸ್ಕೃತ ನಾಟಕ , ಸುವರ್ಣ

ಕವಿ, ಇಾನ ಕವಿ, ಶೇ ಪತಿಂ ಕಥೆಗಳು,
ಪಾಟನ ಇಾರತ, ಮತ್ತು ಕಥಾಮೃತ ಮುಖ್ಯವಾದುವು.
 ಲಿಪಿರ ಇಾಪ್ಯಣಗಳು, ಲೇಖನಗಳು, ಮತ್ತು
ವಿಮರ್ಶೆ ಇಾಪ್ಯಣಗಳು, ಮತ್ತು ಲೇಖನಗಳು
 ಎಂದು ಪ್ರಕಟವಾಗಿವೆ.

ಅಭಿಮಾನ

Respect and affection.

ಅಮೃತ

Nectar

ಅವಮಾನ

Shame, dishonour

ಕೈಬಿಡಿ

Hand book

ಕೌದಂಬಿ

Novel

ಗತಿ

Condition

ತರಗತಿ

Class (in school
or college)

ತ್ರೈಮಾಸಿಕ

Once in three months.

ದೊರಕು

Obtain

ನಿಂದಿಸು

Blame

ನಿಕ್ಕುರ

Blunt

ಜೇನು

Bee

ಜೇನುತುಪ್ಪ

Honey

ಪ್ರಥಮ ಪಂಚರತ್ನ First

ಮಹಾವಿಶಾಲೆ College

ಲೇಖನ Writing

ವಾತಾವರಣ Environment

ಸ್ಥಳ One of the Brahmin
castes who speak Kannada.

ವಿಮರ್ಶಿಸು Review

ಅಲೂರ ವೆಂಕಟರಾಯ, 1880 -

ಧಾರವಾಡದ ಅಲೂರ ವೆಂಕಟರಾಯರನ್ನು
ಕೆನ್ನಡದ ಕುಲಸುರು, ಕೆನ್ನಡ ಕುಲ ಪುರೋಹಿತ
ಎಂದು ಕೆಲವರು ಕರೆಂದುತ್ತಾರೆ. ಅದಕ್ಕೆ ಕಾರಣ
ಅವರು ಇರುವ ವರ್ಷಗಳಿಂದ ಕೆನ್ನಡಕ್ಕೆ
ಮಾಡಿರುವ ನೀವೆ.

ವೆಂಕಟರಾಯರ ವಿದ್ಯಾಭ್ಯಾಸ ಧಾರವಾಡ
ಮತ್ತು ಪುಣೆಯಲ್ಲಿ ನಡೆಯಿತು. ಪುಣೆಯಲ್ಲಿ -
ದ್ವಾರ ಅವರ ಮೇಲೆ ಇಾಲ ಗಂಗಾಧರ ತಿಲಕ
ಮತ್ತು ಗೋಪಾಲಕೃಷ್ಣ ಗೋಖಲೆಯವರ

ಪ್ರಭಾವ ಇತ್ತು. ವಕೀಲ ದಂಚ್ಚೆ ಜಾನು
 ಮಾಡಿ ವೆಂಕಟರಾಮು ಬ್ಬೀಡುಕ ಆದರು.
 1905 ರಲ್ಲಿ ವೈಸರಾಯ್ ಲಾರ್ಡ್ ಕರ್ಜನ್
 ಗಂಗಾಳವನ್ನು ಎರಡು ಭಾಗ ಮಾಡಿದಾಗ
 ವೆಂಕಟರಾಮುರು ರಾಜಕೀಯದಲ್ಲಿ ಭಾಗವಹಿ-
 - ಸಲಕ್ಕೆ ಸೇರು ಮಾಡಿದರು. ಅದೇ ವರ್ಷ
 ಅದರು ಕುಂಬೆಗೆ ಹೋದರು. ಅಲ್ಲಿಯ ಅಪ-
 - ಸೇವ್ಯಗಳನ್ನು ನೋಡಿ ಕನ್ನಡ ಜನಕ್ಕೆ ಶತ್ರು
 ಅಕೃಶ್ರೇಯ ಭೂಕೃತು ಮಾಡಿಕೊಡುವೇಳು ಎಂದು
 ಮನಸ್ಸು ಮಾಡಿದರು. ಜಿಲ್ಲಾ ಲೇಖನಗಳೂ, ರಾಮ್ರ

ಪಟಗಳು, ಕುಳೆಯ ಸ್ತಂಭಗಳು ಮತ್ತು
 ಕೂಡ ಪತ್ರಗಳನ್ನು ಡಿಜೈನ ಮಾಡಿ
ಕರ್ನಾಟಕ ಸತವೈಷದ ಉರಿದರು. ೪ ಪುಸ್ತಕ
 ಉರಿದ ಮುಖ್ಯ ಉದ್ದೇಶ ಕನ್ನಡ ಜನ
 ಒಂದೆ ಒಳ್ಳೆಯ ಕೆಲಸಗಳನ್ನು ಮಾಡಿದ್ದಾರೆ.
 ಯೇರೆಯವರ ಮುಂದೆ ತಲೆತಗ್ಗಿಸುವೆವೋಲ್ಲ.
 ಎಂದು ತಿಳಿಸಿಕೊಡುವುದು. ಅದೇ ಉದ್ದೇಶ-
 ದಿಂದ 1930 ರಲ್ಲಿ ಕನ್ನಡ ದೇಶದ ವೀರರ
 ಉಸ್ತೆ ಕರ್ನಾಟಕದ ವೀರರತ್ತಗಳು ಉರಿದರು.
 ಕನ್ನಡ ದೇಶದಲ್ಲ ಕನ್ನಡ

అఖిమూన నల్లనలక్ష్మి నిల్వయి మూన
వక్రే అలెకు ఎందు వేంకటరామరు 1922 రల్ల
అయి కనాణక శురుమాదిదరు. కన్నడ
దేశద దండితర లేఖనగల్గన్న వ్రకటనిదరు.
అదన్న వల్ల వర్షగళ కల నదేని అలెయివర
వశక్ష్మ క్కొట్టరు.

1921 రల్ల గాంధీయవరు సర్వ
- గ్రుడు శురుమాదిదాగ వేంకటరామరు
వకీలకేయన్న అట్టరు. అదరింద అవర
జీవన కష్టవాంఘత్రు. అదరే 1931 రల్ల

ವಿಚಾರ ಗ್ರಂಥಗಳನ್ನು ಪ್ರಕಟಿಸಲಕ್ಕೆ " ನವಜೀವನ
ಗ್ರಂಥಮಾಲೆ" ಯನ್ನು ಶುರುಮಾಡಿದರು. ಆ
ಗ್ರಂಥಮಾಲೆ ಓನೇಕ ಧಾರ್ಮಿಕ ಗ್ರಂಥಗಳನ್ನು
ಪ್ರಕಟಿಸಿತು.

ವೆಂಕಟರಾಮರು ತಿಲಕರ ಗೀತಾ
ರಹಸ್ಯ ವನ್ನು ಮರಾಠಿಯಿಂದ ಕನ್ನಡಕ್ಕೆ ಅನು-
-ವಾದ ಮಾಡಿದರು. ಗೀತೆಯ ಮೇಲೆ ಗೀತಾ
ಪ್ರಕಾಶ, ಗೀತಾ ಪರಿಮಳ, ಗೀತಾ ಸಂದೇಶ,
ಗೀತಾ ಕುಸುಮಾಂಜಲಿಗಳನ್ನು ಬರೆದಿದ್ದಾರೆ.
ಕನ್ನಡಿ ಸಾಹಿತ್ಯ ವಂಚ್ಯತು, ಮತ್ತು ಕರ್ಣಾಟಕ

೨೩ನೇ ಸಂಶೋಧಕ ಮಂಡಳಿಯನ್ನು ಸ್ಥಾಪಿಸಿ

- ಲಕ್ಷ ವೆಂಕಟರಾಮರು ಬಹಳ ಕೆಲಸ ಮಾಡಿದರು.

ಅದೇ ರೀತಿ ಕರ್ಣಾಟಕ ವಿದ್ಯಾವರ್ಧಕ

ಸಂಸ್ಥೆಯನ್ನು ಮುಂದೆ ತೆರಳಿ ಬಹಳ ಕೆಲಸ
ಮಾಡಿದರು.

ವೆಂಕಟರಾಮರು ಮಾಡಿದ ನೀವಿ

- ಮತ್ತು ಮೆಚ್ಚು ಕನ್ನಡ ಸಾಹಿತ್ಯ ಪಂಚರತ್ನ

ಅವರನ್ನು 1930 ರಲ್ಲಿ ಮೈಸೂರಿನಲ್ಲಿ ನಡೆದ

ಸಾಹಿತ್ಯ ಸಮ್ಮೇಳನಕ್ಕೆ ಅಧ್ಯಕ್ಷರನ್ನಾಗಿ ಆಯ್ಕೆ.

ಅವರು ಅನೇಕ ಲೇಖಕರನ್ನು ಎಲ್ಲರಿಗೂ

ಶಂದಿದ್ವಾರ . ಕನ್ನಡ ನಾಡಿನ ನಾಣ್ಯ , ಸಂಗ್ರಹ ,
 ಶಿಲ್ಪ ಮತ್ತು ಇತಿಹಾಸ ಪರಂಪರೆಗಳ ಬಗ್ಗೆ
 ವೆಂಕಟರಾಂಯರು ಬಹಳ ಕೆಲಸ ಮಾಡಿದ್ದಾರೆ .
 ಅವರ ಇತರ ಮುಖ್ಯ ಕೃತಿಗಳು ನನ್ನ
ಜೀವನ ಸ್ಮೃತಿಗಳು , ಕರ್ನಾಟಕತ್ವದ
 ಇತಿಹಾಸ . ಅವರು ಸುಮಾರು ರುದಿನೈದು
 ಪುಸ್ತಕಗಳನ್ನು ಬರೆದಿದ್ದಾರೆ .

ಹಿವನೇಡ್ಕ

Remains of ruins

ಇತಿಹಾಸ

History

ಕೌಸದ ಪತ್ರ

Records, documents

ಕುಲಸುರು

Teacher of the tribe
(family or people)

ಗತವೈಭವ

Past glory

ಗ್ರಂಥ ಮಾಲೆ

Series (of books)

ತಾಮ್ರ ಪತ್ರ

Copper plates

ಪರಿಷತ್

Academy

ಪುರೋಹಿತ

Priest

ಇವೆಲ್ಲಕ್ಕೂ

Light

ಮುಂದೆ ತರು

Bring forward

ರತ್ನ

Gem

ರಹಸ್ಯ

Secret

ಶಾಸ್ತ್ರೀಯ

Politics

ಲೇಖಕ

Writer

ವರ್ಧಕ

Increase

ವಿದ್ಯಾವರ್ಧಕ ಸಂಸ್ಥೆ

Society to spread
education.

ವೀರ
ಶಿಲ್ಪ

Hero
Sculpture

ಶಿಲಾ

Stone

ಶಿಲಾ ಲೇಖನ

Inscriptions

ವಿಶೇಷ

Custody

ಸಂಪರ್ಕ

Message

ಸ್ಮೃತಿ

Memory,
Remembrances.

ಬಿ.೫. ರುಳಕಟ್ಟ , 1880 -

ಕಳೆಗನ್ನಡ ಮತ್ತು ನಡುಗನ್ನಡ

ಪುಸ್ತಕಗಳಲ್ಲಿ ಈಗ ಕೂಡ ಪ್ರಕಟವಾಗಲ್ಲ.

ಕೆಲವು ನಾಡವಾಗಿವೆ, ಕೆಲವು ಮರಗಳಲ್ಲಿ ಹಿಡುವ

ವ್ಯಕ್ತಿಗಳ ರುತ್ರಿರ ಇವೆ. ಕೆಲವರು ತಮ್ಮ ರುತ್ರಿರ

ಇರುವ ರುತ್ರಿರಗಳನ್ನು ಕೆಂಬು ಉಣ್ಣದ ಉಣ್ಣೆ

ಕಟ್ಟಿ ಬೂಜಿಸುತ್ತಾರೆ. ಅವುಗಳನ್ನು ನೇರೆಯವರೆಗೆ

ತೋರಿಸುವುದು ಅಥವಾ ಎಂದು ನಂಬುತ್ತಾರೆ.

ಇಂತಹ ಪರಿಣಿತಿಯಲ್ಲ ಕನ್ನಡ ನಾಡಕ್ಕಿರುವ

ಉನ್ನತ ಸಂಪಾದನೆ ಮಾಡುವುದು ಕಷ್ಟ. ಇಂತಹ

ಪರಿಸ್ಥಿತಿಯಲ್ಲ ಕೂಡ ವಿಜ್ಞಾಪುರದ ರುಲ್ಲಕಟ್ಟಿಯವರು

ಉಡುಪು ವರ್ಷಗಳಿಂದ ವಾತನ ಸಾಕುತ್ತಿದ್ದ ಉಣ್ಣೆ

ಸಂಸ್ಕೋಧನೆ ಮಾಡುತ್ತಿದ್ದಾರೆ. ಅವರ ಸಂಸ್ಕೋಧನೆ

1926 ರಲ್ಲಿ ಹುರುಪಾಯಿತು. ಆ ವರ್ಷ

ಅವರು ಉಣ್ಣೆ ವರ್ಷ ವಾತನ ಸಾಕುತ್ತಿದ್ದ ಉಣ್ಣೆ

ಪ್ರಕಟಿಸಿದರು. ಅದನ್ನು ಪ್ರಕಟಿಸಿದಾಗ ಅವರಿಗೆ

ನಿಕ್ಕಿದ್ದು ಒಂದೇ ಒಂದು ರೂಪುಪ್ರತಿ. ಆದರೆ

ತಮಗೆ ನಿಕ್ಕಿದ್ದ ಪ್ರತಿಯನ್ನು ಪ್ರಕಟಿಸಿದರೆ

ಇೇರಿತು ವರ ಸಂಸ್ಕೋಧನೆಗೆ ಸಹಾಯ

ಆಗಬಹುದು ಎಂದು ಅದನ್ನು ಪ್ರಕಟಿಸಿದರು.

ನಾಲ್ಕು ವರ್ಷಗಳಾದ ಮೇಲೆ ಅವನ್ನು ಬಿಟ್ಟು
ಮತ್ತೆ ಪ್ರಕಟಿಸಿದರು. ಈಶ್ವರಕೃಷ್ಣಯ್ಯವರು
ಉನವೇಶ್ವರರ ಪಾಠಗಳನ್ನು ಪ್ರಕಟಿಸುವವರೆಗೆ
ಅವು ಪ್ರಕಟವಾಗಿರಲಿಲ್ಲ.

ಆಮೇಲೆ ಈಶ್ವರಕೃಷ್ಣಯ್ಯವರು
ಅಲ್ಲಮ ಪ್ರಭು, ಸಿದ್ಧಸಾಮ, ಇತರ ಉಪದ್ರಾ,
ಅಕ್ಕಮಹಾದೇವಿ ಮೊದಲಾದ ಅನೇಕ ಇವ
ಶರಣರ ಪಾಠಗಳನ್ನು ಪ್ರಕಟಿಸಿದ್ದಾರೆ.

ಕೊನ್ನ ಸಂಪಾದನೆ, ಪಾಠಶಾಸ್ತ್ರ ನಾ
ಮೊದಲಾದ ಅನೇಕ ಗ್ರಂಥಗಳನ್ನು ಪ್ರಕಟಿಸಿದ್ದಾರೆ.

ఉల్లకజ్జియవరు మాదిద కేలన

నాథారణవా నంశ్శేగళు మాదనలెచాద కేలన.

వశేందరే తిదశ్శే బుడులు తనా నేలకు. తిదరే

తి కాలదల్ల తంతక కేలన మాదలశ్శే

నంశ్శేగళు ఇరలల్ల. ఉల్లకజ్జియవరు తనావంతరల్ల.

తిదరే మాదనలెకేందు మనస్సు మాదిద

కేలనవన్ను మాదిద్దారే. పాతన నాదశ్శేదన్ను

ప్రకటనలశ్శే శివానుభవ దత్తకేందున్ను

యేరుమాదిదరు. మోదలు తిదు క్కే-

- మూనికవాగ్త్రు. కేలపు వత్సగళు మేలె

ಅದು ಮಾನವತ್ರಿಕೆ ಆಯಿತು, ಅದೇ ಅಂತಿ

ನವಕರ್ಣಾಟಕ ಮಾನವತ್ರಿಕೆಯನ್ನು ಕೂಡ

ಶೂರದೊಡರು.

ಉಳ್ಳಕೆಟ್ಟಿಯವರು ಕರ್ಣಾಟಕ

ವಿಕೀಕರಣಕ್ಕೆ ಮೊದಲನಿಂದ ಕೆಲಸ ಮಾಡಿದ್ದಾರೆ.

ಅವರ ನೇತೃತ್ವದಲ್ಲಿ ಮೊಟ್ಟ ಕನ್ನಡ ಸಾಹಿತ್ಯ

ಪಂಪು 1926 ರಲ್ಲಿ ಉಳ್ಳಕೆಟ್ಟಿಯವರು ನಡೆದ

12ನೆಯ ಸಾಹಿತ್ಯ ಸಮ್ಮೇಳನಕ್ಕೆ ಅವರನ್ನು

ಅಧ್ಯಕ್ಷರನ್ನಾಗಿ ಆಯಿತು. ಕರ್ಣಾಟಕ ವಿಶ್ವ-

-ವಿದ್ಯಾನಿಲಯ ಅದರ ಬಿ. ಆರ್. (D. Litt)

ಶುದ್ಧವಿ ಕೊಟ್ಟು ಕೊರವಿಸಿತು. ಉಳ್ಳಕಟ್ಟೆಯವರು
ಸಂಪಾದಿಸಿದ ಮತ್ತು ಬರೆದ ಕ್ರಾಂತಿಕಾಲ ಸಂವತ್ಸರ
ಸುಮಾರು ತೊಂಪತ್ತು.

అన్యాయము	Unjust
ఏకీకరణ	Unification
గౌరవిను	To honour
వంశస్థితి	State (of affairs)
చింతన	Revise
ప్రతి	Position
విజాపూరు = అజాపూరు	Bijapur - a city in North Mysore.
వ్యక్తి	Person, individual.
శివశరణులు	Devotees of Siva
సంఖ్య	Number
ఉత్తర ప్రతి	(Copy of) Manuscript.

శివలంగప్ప శివయోగప్ప బసవనాళ , 1893
- 1951.

బసవనాళరు 1893 రల్ల థామిశ
అంగాయత మనెతనదల్ల పుట్టిదరు. తివర
తందే శివయోగప్పనదరు ర్యల్వ న్నోడన
మాన్మరరాగిదరు. బసవనాళర స్థూల
విద్యాభ్యాస గదగు మక్తు థారవాదదల్ల
నడియెతు. కలెజు విద్యాభ్యాసక్కు పుణోన
యోగ ఎం.ఎ. పాసు మొదిదరు.

బసవనాళరు అంగాయతరల్ల
ఎం.ఎ. పాసు మొదిదరురల్ల మొదలనెయదరు.

ಆದ್ದರಿಂದ ಅವರು ಮನಸ್ಸು ಮಾಡಿದ್ದರೆ
 ಮೊದ್ಲಿನ ಸರ್ಕಾರ ಕೆಲಸಕ್ಕೆ ನೇರವಾಗಿರುತ್ತ.
 ಆದರೆ ಬಸವನಾಳರು ಎಂದು ವಿಜ್ಞಾನ ಸಂಸ್ಥೆ
 - ಯನ್ನು ಸ್ಥಾಪಿಸುವುದು ಹೆಚ್ಚು ಎಂದು
 ತಿಳಿದರು. ಕೆಲವು ಸ್ನೇಹಿತರ ಜೊತೆ ನೇರ
 ವೆಳಗಾವಿಯಲ್ಲಿ " ಕರ್ನಾಟಕ ಅಂಗಾಂತರ
 ಎಜ್ಯುಕೇಷನ್ ಸೊಸೈಟಿ"ಯನ್ನು ಸ್ಥಾಪಿಸಿದರು.
 ಆ ಸೊಸೈಟಿ 1916 ರಲ್ಲಿ ಗಲಗಂಜಿ ರೆಸಲ್ಯಾ
 ಕ್ಯೂಸ್ಕೂಲನ್ನು ವೆಳಗಾವಿಯಲ್ಲಿ ಸುರುಮಾಡಿತು..

ಬಸವನಾಳರು ಮತ್ತು ಅವರ
 ಕೆಲವು ಸ್ನೇಹಿತರು 1922 ರಲ್ಲಿ ರಾಜಾ

ಲಘಿಮ ಕೊಡ ಜೈಸ್ಕೂಲನ್ನು ಧಾರವಾಡದಲ್ಲಿ
 ಸ್ಥಾಪಿಸಿದರು. ಋನವನಾಳರು 1922 ರಿಂದ
 1933 ರ ವರೆಗೆ ಆ ಸ್ಕೂಲಿನ ಹೆಡ್ ಮಾಸ್ಟರ್
 ಆಗಿದ್ದರು. 1933 ರಲ್ಲಿ ಕೆ. ಎಲ್. 2. ಗೊನ್ನೈಟಿ
 ಇಲ್ಲಗಾವಿಯಲ್ಲಿ ಅಂಗರಾಜ ಕಾಲೇಜನ್ನು ಸುರು
 ಮಾಡಿತು. ಋನವನಾಳರು ಗೊನ್ನೈಟಿಯ ನೆರೆ
 - ಟರಿ, ಕಾಲೇಜಿನ ವೈಸ್ ಪ್ರಿನ್ಸಿಪಾಲ್, ಇಂಟರ್
 ಮತ್ತು ಕನ್ನಡದ ಪ್ರಾಧ್ಯಾಪಕರಾಗಿ ಕೆಲಸ
 ಮಾಡಿದರು. 1944 ರಲ್ಲಿ ಆ ಗೊನ್ನೈಟಿಯಿಂದ
 ನಿವೃತ್ತರಾದರು.

ಧಾರವಾಡದಲ್ಲ ಕರ್ಣಾಟಕ ವಿಶ್ವ -

- ವಿದ್ಯಾನುಯ ಸ್ಥಾಪಿತವಾದ ಮೇಲೆ ಏನುವನಾಳರು
ಅಲ್ಲಿಯ ನೆನೇಚ್, ನಿಂಡಿಕೇಚ್‌ಗಳಲ್ಲ ಕೆಲಸ
ಮಾಡಿದರು. ಈ ಎಲ್ಲ ಕೆಲಸಗಳ ಮಧ್ಯೆ ಕನ್ನಡ
ಸಾಹಿತ್ಯ ಸಂಶೋಧನೆಯನ್ನು ಮಾಡಿದರು. ಅಪರಂಜಿ
ಕುಳ್ಳಕನ್ನಡ ಸಾಹಿತ್ಯ ಇನ್ನಾಗಿ ನಿಂತಿತ್ತು.
ಇಟ್ಟಾಕಳಂಕನ ಶಬ್ದಾನುಕಾನನ ಪ್ರಕಾಶಿಕೆಯನ್ನು
ಇಲ್ಲಿಗೆ ತಂದರು. ಅದು ಸಂಪಾದಿಸಿದ ಕೆಲವು
ಗ್ರಂಥಗಳು ಇನ್ನಿರುವ ಪುರಾಣ, ಶಬರ ಶಂಕರ
ವಿಜ್ಞಾನ, ಗಂಜಾ ಕಲ್ಯಾಣ, ವಿಲಸ್ಯವ ತರವ
ಪ್ರಕಾಶ, ಲಿಂಗರಾಜ ಕಾಲೇಜಿನಲ್ಲಿ ಇಂಗ್ಲಿಷ್

ಕೆಲಸುತ್ತಿದ್ದು ಸ್ವ. ಕೆ. ಆರ್. ಶ್ರೀನಿವಾಸ ಅಯ್ಯಂಗಾರರ
 ಇಂತೆ ನೇರಿ ಉಪವೇಶ್ವರರ ಕೆಲಸ ವಚನಗಳನ್ನು
The Musings of Dasava ಎಂದು ಅನುವಾದ
 ಮಾಡಿದರು.

ವೀರಶೈವ ಧರ್ಮವನ್ನು ಅಭ್ಯಾಸ
 ಮಾಡಲಕ್ಕೆ ಧಾರವಾಡದಲ್ಲ ಸಿವಾನುಭವ
 ಮಂಟಪವನ್ನು ಸ್ಥಾಪಿಸಿದರು.
 ಉಪನಾಳರು ಇಲ್ಲೆಗಾವಿಯಲ್ಲಿ
 ಕಲೇಜು ಸ್ಥಾಪಿಸಲಕ್ಕೆ ಸುಡಾಯ ಮಾಡಿದಾಗ
 ಅಲ್ಲಿ ಕನ್ನಡದ ಸ್ಥಿತಿ ಹೆನ್ನಾಗಿರಲಿಲ್ಲ. ಅಲ್ಲಿ
 ಮರಾಠಿ ಪ್ರಭಾವ ಉಳ್ಳವು. ಆದರೂ

ಉಸವನಾಳರು ಇವೆಲ್ಲಗಾವಿಮಂದ ಪ್ರವೋಧ

ಮಾಸವತ್ರಿಕೆಯನ್ನು ಹೊರಡಿಸಿದರು. ಈ ಪ್ರಯತ್ನ

- ಗಳಿಂದ ಇವೆಲ್ಲಗಾವಿ ಕರ್ಣಾಟಕಕ್ಕೆ ನೇರವಾಗಿ

ಎಂದು ಕನ್ನಡ ಇನ ರಿಲ್ಯವರು.

ಕನ್ನಡ ಇನ್‌ಫೋ ಇನವನಾಳರು

ಮಾಡಿದ ನೇರವೆಯನ್ನು ಮೊಟ್ಟ "ಕನ್ನಡ ಸಾಹಿತ್ಯ

ಪರಿಷತ್ತು" ಅವರನ್ನು ತೀರಿಸಲು ಸಾಹಿತ್ಯ

ಸಮ್ಮೇಳನಕ್ಕೆ ಅಧ್ಯಕ್ಷರನ್ನಾಗಿ ಆಯಿತು.

ಅನೇಕ ವರ್ಷಗಳೂ ಉಸವನಾಳರು ಧಾರವಾಡದಿಂದ

ಇಯ ಕರ್ಣಾಟಕ ವನ್ನು ಪ್ರಕಟಿಸಿದರು.

ರೂಗ ಕೂಡ ಅವರ ಮನೆಯವರು ರಿ

ವಿತ್ತಿರೆಯನ್ನು ಹೊರಡಿಸುತ್ತಿದ್ದಾರೆ.

ನಾಜಿರೈದ ಜೊತೆಗೆ ಬರುವವರೂ

ಕರ್ಜಾಪಕದ ಸಹಕಾರಿ ಇಲ್ಲವಲ್ಲವಲ್ಲ ಕೂಡ

ಕೆಲಸ ಮಾಡಿದರು, ಅವರು 22-12-1951ರಲ್ಲಿ

ಧಾರವಾಡದಲ್ಲಿ ಕೆಲಸ ಮಾಡರು.

అవసరము	Necessity
అనువాదము	Translation
కొలది	A few
కాలవాసు	Die
చలనము	Movement
సంశోధన	Research
సహకారము	Co-operative
స్థితి	State